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SIGNS OF THE TIMES

NEWSPAPERS AND MISSIONS

One of the encouraging signs of the times is the increased intelligence and friendliness of the daily press on the subject of Christian missions and missionaries. Whereas a few years ago the papers, almost without exception, ignored, misrepresented or slandered the work of carrying the Gospel into foreign lands, to-day they show some signs of sympathy and more or less understanding of the purposes, methods and results of missions. In place of calling the missionaries ignorant or foolish fanatics, newspapers praise their noble self-sacrifice and their achievements in the elevation of humanity. Their work in the interests of science and exploration, as the pioneers of progress and enlightenment, are recognized. Whereas these Christian men and women were formerly accused of being lazy and luxurious in their mode of living, as parasites on the home Church, and useless disturbers of the peace abroad, they are now spoken of as hard workers, whose presence is needed in lands where oppression, ignorance, and poverty prevail. It is these missionaries who are first to educate the unlettered, and who are foremost to offer relief in times of war or famine or pestilence. The American ambassador at Constantinople, who at first was inclined to look slightly on the missionaries, has

now asked for relief funds, which he offers to turn over to the missionaries as the only reliable and efficient agents for the distribution. Faithfulness and efficiency is coming to recognition.

No doubt one of the causes of the change of front on the part of newspaper writers is the impartial testimony of well-known business men, newspaper correspondents and professional men, who have visited the mission fields and have voiced their hearty appreciation of the missionaries and their work. The Laymen's Missionary Movement is also compelling recognition and is silencing ignorant critics.

CHURCH UNION IN MISSION FIELDS

In the face of the enemy the cohorts of the Church should unite. Petty differences should be ignored and the great essential purpose and plan of the kingdom of God should be emphasized. Those who have given up all for Christ and are suffering for their allegiance to Him are not apt to emphasize minor points of difference. The conviction has been growing in many mission fields, among missionaries and native Christians, that the Church of Christ should be united.

The progress made in 1908 in union and cooperative measures in mission lands and noted by Dr. H. K. Carroll in *World-Wide Missions* is encouraging:

(1.) The plans for the Congrega-

tional and Presbyterian union in South India were consummated July 26, 1908, bringing together the mission churches of the London Missionary Society, the American Board, the Reformed Church in America and the United Free Church of Scotland, and makes a body of more than 140,000 Christians.

(2.) The General Assembly of the Presbyterian Church of India, in December, 1907, adopted resolutions favorable to an All-India United Church.

(3.) In January, 1908, the first All-India Lutheran Conference, in which were represented nine Lutheran Missions in India, considered the question of practical cooperation.

(4.) In China, six missions in Shantung Province—the American Presbyterian, the American Board, the American Methodist, the English Methodist, the English Baptist and the S. P. G.—united in a conference at Chinchow-fu in July, 1908. In Peking a summer school for the training of Christian workers was conducted in 1908 as a union school, the American Board, the American Presbyterian, the American Methodist and the London Mission participating. In West China a union missionary conference unanimously adopted as its ideal "one Protestant Christian Church for West China." Under the auspices of the China Medical Missionary Association, the work of preparing text-books for medical missionary education in China has been begun by the Rev. G. A. Stuart, M.D., at Shanghai. Progress was made in 1908 toward a union university in Nanking, the Presbyterians and the Disciples of Christ uniting, the teaching to include everything except theology. In the scheme for a union university in Chengtu,

West China, each mission is to put \$50,000 into site and building, and to furnish equipment, teaching force and maintenance for its own school, the several schools being coordinated in the university. The American and Canadian Methodist Boards, the American Baptist Missionary Union, the Friends and the Church of England Mission are uniting in this work.

(5.) The American Baptists and the American Presbyterians have united in medical work in Iloilo, the Philippines. The Baptists have taken half interest in the Presbyterian hospital, which is hereafter to be jointly manned and jointly maintained by the two missions.

(6.) Several union missionary conferences have been held in South Africa and West Africa. The American Board and the United Free Church of Scotland have made arrangements for joint educational work in Africa. This plan embraces a theological and biblical school at Impolweni, and a training and normal school for boys at Adams.

(7.) The Methodist Episcopal (North), and Methodist (South), Missions in Korea have united in maintaining institutes for the training of natives for field work.

CHURCH FEDERATION IN INDIA

On the ninth of April a conference was called at Jubbulpore to consider the possibility of a federation of churches. There were delegates from the Presbyterian, Methodist Episcopal, Friends, Disciples, Marathi, Christian and Missionary Alliance and the South India United Church Missions. It was unanimously decided to recommend the formation of a federation. A constitution was drawn up which it



"That they may be perfected into one." — Jesus Christ

From the *Baptist Missionary Magazine*

is hoped will soon be ratified and made public.

The churches on the mission field are setting a noble example to the churches at home.

THE INDEPENDENT FILIPINO CHURCH

The youthful desire for independence and the impatience of control by foreign power is showing itself in every land where education is training men and women to think and act for themselves. Too often they lack the judgment and experience which is needed to assure real progress.

In the Philippine Islands, Nicholas Zamora, who has been for ten years a trusted and able preacher in the Methodist Episcopal Church, has recently become impatient of Episcopal control and has severed his connection with the Methodist Church to start an

independent religious organization. The agitation spread among Filipino leaders and some joined in the secession. Conferences to bring about a reconciliation have proved useless, for these Filipinos have bound themselves not to allow their affairs to be directed by foreigners.

Unfortunately Zamora and his friends have used unworthy methods to lead others to join their ranks—threats of ostracism, taunts, appeals to race prejudice and misrepresentations. Nevertheless very many are bravely standing true to the Methodist mission churches and officials. Zamora has taken the title of bishop and has made his friends superintendents of large districts.

Bishop Oldham reports the Methodist Episcopal Church in the Philippines has a membership of 30,000 in addition to 20,000 adherents, not including children. Only three out of twenty-seven Filipino preachers and a few hundred church-members have thus far joined the independent movement, which is confined to Tagalogs of Manila and the neighborhood.

The seceders declare their purpose to adhere to Methodist doctrine and government, to which Church they express deep gratitude and affection.

PROVIDENTIAL AID IN SUMATRA

For years the island of Sumatra has been the battle-ground between the missionaries of the Rhenish Society and the forces of the false prophet of Islam. The Mohammedan propaganda was checked and souls were won to Christ even from the hostile forces. During the past year a great crisis arose in some parts of the mission field. The new converts were sorely tried by temptation, sickness, and

death, until many of them forsook Christ and fled back into the camp of sin and death. It was a time of great discouragement to the faithful missionaries and the loyal native Christians, until the Lord intervened and stopt wavering ones and doubly strengthened faithful ones, while at the same time the attention of heathen and Mohammedans was aroused.

In Bunga Bondar a number of the powerful chiefs approached the missionaries two years ago and asked for instruction. This year almost all of them, as yet unbaptized, went back into the Mohammedan camp. Many of the natives recently baptized began to waver and it seemed as if the good work of years was to be overthrown.

One day a great conflagration ensued. Four houses burned to the ground, among them the new and costly home of a prominent native Christian, Usia. The fire spread so quickly that the houses had to be abandoned and nothing was saved except the copy of the New Testament, which had been left inside the burning house in its accustomed place. When the house collapsed the book fell under a sack of fresh rice, which covered it so completely that neither fire nor water could damage it. Thus, when the ruins were cleared away, the book was found, undamaged. From hand to hand it went among the throng which had been attracted by the spectacle, amid exclamations of joy by the native Christians and shouts of amazement and surprise by heathen and Mohammedans. Finally, a prominent Moslem felt himself constrained to say, "Truly that book contains God's Word. Not men, but God Himself protected it from the fire."

After that fire defections ceased and

the weak ones became strong in the Lord.

THE SYRIAN PROTESTANT COLLEGE

The revolt against Christian teaching, started by the Moslem and Jewish students in the Syrian Protestant College, Beirut, has been quieted by the firm but friendly stand taken by the college authorities. Recognizing the fact that this was a time of crisis, and that the students had been ill-advised and urged by enemies of the college into taking a hasty vow, the board of trustees in New York and the faculty in Syria have taken a stand consistent with their Christian principles and yet dealing quietly with the misguided youth.

Under date of March 18, 1909, a statement was sent to all the parents and guardians of students to the effect that striking students will for the remainder of this year be permitted to substitute some other assigned studies for chapel worship, but will be obliged to continue to take the regular courses in Bible study; the students must disclaim everything that suggests disloyalty or disobedience and promise conformity to all college regulations. In future no students will be admitted who do not understand and agree to abide by all the requirements for attendance on religious exercises and Bible studies.

The college in Beirut is avowedly a missionary college, opened in 1866 as an undenominational Christian institution to give to the young men of Syria and the adjacent countries a sound, modern education permeated with the spirit and teachings of Christ. It includes preparatory, collegiate, medical, commercial and other departments with regu-

lar Bible lessons and preaching services. This year there have been 850 students enrolled, of whom 128 are Moslems and 88 are Jews, 300 are Greek Orthodox and 150 are Protestants. The teachers and officers number 72 with the president, Rev. Howard S. Bliss, D.D.

As a result of the decision of the faculty which went into effect on March 22d, eight students withdrew from the college and the remainder agreed to abide by the terms of settlement.

THE CRISIS IN PERSIA

The crisis in the Moslem world is not yet passed. In Turkey, Syria, Persia, Egypt, and India the religious leaders are aroused by the increased activity of Christian missionaries and the evident decrease of Moslem power. Their advance in education has increased their self-confidence and their pride and ambition have been awakened so as to cause them to chafe under the restrictions imposed by Christian powers and to desire religious and national independence.

It is difficult for us to realize the heartrending situation that confronts the missionaries in Turkey and Persia. In the former country they see Christians abused and butchered by frenzied Moslems; in the latter, they see the Shah and his followers denying the people a right to a national assembly, thereby throwing the country into a state of anarchy and civil war. Tabriz has been besieged by the government troops and brought to the verge of starvation, only relieved at the last moment by the arrival of Russian troops. Christians have been slain and whole villages wiped out by marauding soldiers and Kurdish brig-

ands. Missionary work has been of course greatly hampered by this unsettled condition of the country, and at times great solicitude has been felt for the safety of missionaries in Tabriz and Urumia.

It is now reported that the Shah, after six months of revolution, has found himself unable to establish his autocratic authority and has promised to grant another constitution. Elections are to be held and the new assembly of deputies called for July 19th. It is earnestly hoped that this concession will restore quiet and confidence.

HELP FOR ARMENIA

The massacres of the Armenians of Asia Minor by the Kurds at the command of the Sultan of Turkey in 1896 awakened Christendom to the pitiable plight of the destitute orphans and widows. Hundreds of thousands of dollars were given by all classes of people to relieve the dire distress of these Armenians. Orphanages and industrial schools were established by missionaries and new life and hope dawned for the oppressed people. Today the condition is even worse in the vicinity of Hadjin, Tarsus, Adana and Kessab than it was thirteen years ago. The cause and extent of the trouble is more fully described elsewhere, but we would call attention to the great need for *immediate help*. The terrible massacres have left thousands helpless, homeless, sick and destitute. Refugees, wholly dependent on charity, crowd the mission stations and ask for food, medicine and shelter. Among the sufferers are many of the Protestant Christians.

The murder of twenty native pastors and teachers and the death of the missionaries, Mr. Rodgers, of the

American Board, and Mr. Bauer, of the Mennonite mission, who were killed in Adana while trying to save the girls' school from destruction, means a sad blow to their families and a severe loss to the work.

The missionaries are giving themselves to the saving of these afflicted people. They appeal to Christians at home, dwelling in the security of a Christian land, to send help generously and promptly. Mission buildings are converted into hospitals, and the missionaries are already overburdened with relief work. More should go to their help. Volunteers are called for and money is sorely needed.

It is a time to manifest that true religion before our God and Father, which consists in caring for the widows and orphans in their affliction and in keeping ourselves unspotted from the world. "Whoso seeth this his brother or sister is destitute and in need of daily food and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." Send contributions to the *MISSIONARY REVIEW*, or to Frank H. Wiggin, treasurer, American Board C. F. M., Boston, Mass.

UNREST IN EGYPT

In India, Persia, Turkey, America, Egypt, there have been signs of unrest among the student populations. Demands have been made on colleges and schools, more or less reasonable demands for changed conditions. The young men are losing their respect for age and are impatient of restraint. They want to gain control. "Old men for counsel" have been too often discarded, and we see only "young men for war."

In Egypt the situation has been

growing more serious. Liberty of the press has led Nationalist papers to attack Great Britain and excite the Egyptians to demonstrations and outrage. British laws have made repression difficult and the troubles in Turkey have increased the feeling of unrest. The Young Egypt party desires to follow the example of Young Turkey in gaining control.

The strike of the students in Azhar University, Cairo, has been followed by a strike of students in the Sheikh Said El Bedawi Mosque in Tanta. These 4,000 students demand dormitories, increased provisions of bread, and situations for graduates.

These were not political movements, but the British Government experienced some trouble to preserve quiet and confidence. The missionaries are as usual advocates of peace, but their work is hindered by the spirit of unrest, and there is need of tactful management to avoid riots and bloodshed. The leading missions in Egypt are United Presbyterians of the United States, and the Church Missionary Society of England.

MISSIONARY LITERATURE

Here again the progress is remarkable. Twenty books are available today to one a half-century ago, acquainting us with both the needs of the field and the progress of the work of missions. Volumes by the thousand, written by the best pens and adapted to all ages, fill our shelves, with abundant and beautiful illustrations, and at a trifling cost. The missionary reading of our day is unrivaled in fascination, and is constantly increasing both in volume and attractiveness.

WORLD-WIDE SUNDAY-SCHOOL WORK

AND THE WORLD'S SUNDAY-SCHOOL CONVENTION AT WASHINGTON, D. C.

EDITORIAL.

Save the child and you will save the world. No movement for the spread of the kingdom of God on earth is more remarkable or more far reaching in its results than the world-wide work of the Sunday-schools. Twenty-six millions of children, young people and adults, are in weekly training classes in over 250,000 schools (Protestant) studying the principles and progressive development of the kingdom of God and His revelation to man. What a mighty army to train for the service of the King.

In addition to the work of the denominational boards and missionary societies, the four great missionary movements of to-day are those of the Sunday-school, the Student Volunteers, the Young People's and the Laymen's Missionary Movements. Of these four, none is more potent in possibility than that of the Sunday-school, and in this movement perhaps the most marked recent development has been in the direction of more systematic missionary instruction and wider missionary interest. The Sunday-school is thus becoming a still more powerful agency in carrying out the great commission—(1) giving missionary instruction, (2) increasing missionary contributions, and (3) providing missionary recruits. Those will be left far in the rear who do not fall into line in this onward march of the Church of Christ.

Simultaneously, in Christian Europe and America and in the non-Christian Orient, new interest has been awakened among the young people—marking this decade as the most wonderful opportunity since the time

of Christ. The wide-awake leaders at home are impressed with their responsibility for giving more intelligent missionary instruction and for taking a



REV. F. B. MEYER, B.A., PRESIDENT OF THE WORLD'S SUNDAY-SCHOOL ASSOCIATION, 1907-1910

more active part in the conversion of their brothers and sisters of heathen lands. At the same time the young people of the Orient are showing themselves eager for instruction from Christian teachers. The mission schools are crowded, Christian literature is in great demand, and parents bring their children to the missionaries, saying: "I am too old to change, I must live and die as my ancestors have lived and died, but my children can learn the better way. Take them and teach them to become Christians." The previous age has been one of preparation of the seed, the soil and the sower; to-day is the time of sowing and harvesting.

The latest statistics of the Sunday-school show that there are 46,399

schools in Great Britain and Ireland, with 8,134,716 members, while in the rest of Europe there are 27,698 schools with 1,997,900 members. In Asia and Africa, 6,124 schools, 263,978 members. In the United States, 151,476 schools, 13,732,192 members. In Canada, 9,703 schools, 791,023 members. In the remainder of North America, 1,856 schools, 165,110 members. In South America, 350 schools, 153,000 members. In Oceanica, 9,372 schools, 723,363 members. Thus the grand totals for the world are 252,972 schools and 25,961,291 members.

The World's Sunday-school Association, which has charge of the world-wide development of the work, is interdenominational in character, and by cooperating with missionary organizations and otherwise, seeks to extend the work and increase the efficiency of Sunday-schools, especially in those regions of the world most in need of help. It does this

First—By focusing the attention of the Christian Church upon the Sunday-school as its most valuable asset and by promoting a deeper interest in the work of foreign missions on the part of Sunday-schools in the home field.

Second—By cooperating with missionaries and local and national Sunday-school Associations in mission fields, assisting them in their efforts to secure Sunday-school literature, and calling their attention to improved methods of Sunday-school work, especially along lines of organization, teacher training and soul winning.

Third—By sending expert Sunday-school workers, so far as means will permit, to mission fields to assist

in effecting national and local Sunday-school associations.*

A missionary note was struck by the First World's Convention, in London in July, 1889, when it was decided to send a field worker to India to aid in the advancement of Sunday-schools. Dr. J. L. Phillips, the worker appointed, succeeded in developing the India Sunday-school Union, organized in 1876, and laid the foundation for the present aggressive work.

When, in 1893, the Second World's Convention was held in St. Louis, with fifty foreign representatives in attendance, Dr. Phillips' report made such an impression that it was decided to strengthen his hands by larger gifts and other workers. The call of Japan for Sunday-school workers was also heard, and the purpose was definitely formed to enter other fields so soon as money and men could be provided.

When it was reported at the Third World's Convention in London, July 11-15, 1898, that Dr. Phillips, after four and a half years in India, had been called to his heavenly home, arrangements were made to carry on the work, which is now in charge of Rev. Richard Burges, secretary of the India Sunday-school Union. Mr. Burges is supported by the Sunday-school Union (London), and a strong, influential and progressive national committee, with headquarters at Jubbulpore. More than five hundred thousand of the one hundred million Indian children are in the Sunday-schools.

The Jerusalem Convention

The Jerusalem convention was a sacred pilgrimage of leaders in Young People's work to the Holy City to

* For further information address Dr. Geo. W. Bailey, chairman of the Executive Committee, North American Bldg., Philadelphia, Pa., U. S. A.



THE CONVENTION TENT ON CALVARY, AT THE WORLD'S SUNDAY-SCHOOL CONVENTION, JERUSALEM, PALESTINE

dedicate themselves anew to the service of Christ.

A few hundred yards north of the hill of Calvary, just outside Jerusalem, a great tent, holding eighteen hundred people, was the scene of this most picturesque Christian convention of modern times. The way to the convention tent led through the Damascus Gate of the city. The dusty road was always crowded with a motley procession; Russian pilgrims walked wearily on their way to kiss the stones in the Church of the Holy Sepulcher; donkey-boys beat and prodded their patient little beasts to make them move faster; trains of heavily laden camels carried their treasures of the East to market; women veiled in black, their bodies shrouded in pure white, black or colors, walked about in seclusion as a type of the unprogressive East; and beggars dogged one's steps, crying loudly for backsheesh.

On the convention platform, alongside the familiar faces of American Sunday-school leaders, were men never before seen in a Sunday-school convention. Franciscan monks rubbed elbows with past patriarchs of the Greek Church. Near the Superin-

tendent of Public Instruction and Press Censor of Palestine for the Sultan sat the kindly-faced Samaritan high priest and his son. Black pointed cowls were there, and brown robes held at the waist by loosely knotted cords.

In spite of the inaccessibility of the convention city, the Jerusalem gathering was a great success. Twenty-six nations were represented by a total enrollment of 1,526. America sent nearly eight hundred delegates, while three hundred went from England, Australia, Switzerland, Newfoundland, India, Denmark, South Africa, Austria, Japan, Egypt, the West Indies, Bulgaria, Germany, Madeira and Russia. From Jerusalem 377 attended the sessions, while 72 came from other parts of Palestine. One of the immediate results was the formation of the Palestine Sunday-school Association. Contact with the delegates to the Convention made the Christians in the Holy Land eager to set to work and put on a new footing the work of winning the children for Christ.

Of the results of the pilgrimage to Jerusalem one who was present at the Fourth World Convention wrote in the *Sunday-school Times*:

"Christian missions have received an impetus such as no other ecumenical conference has ever given them. For a thousand Christian people of every denomination have seen Christian missionaries at work, have met and conversed with them, have seen their stations, their buildings, their schools, their homes, their fields, their converts, their difficulties, their encouragements. Can 'missions' ever be a dry or uninteresting word again to that thousand?

"And the missionaries have been stirred and uplifted. It is a new experience to a Christian missionary in a foreign field to have eight hundred or a thousand Anglo-Saxon Christian workers drop in on him of an afternoon, to let him talk over his work with them, to receive a substantial money offering from them as a passing token of their interest, and to hear their godspeed as they leave, knowing that his work and his field are living things now in their lives."

It was a great object-lesson in church union. No less than fifty-five different religious denominations joined in the worship of God and the study of His word and work. Sectarian lines were forgotten. Side by side the delegates sat; heart to heart they prayed and listened—Americans, Copts, Maronites, Moslems, Brethren in Christ, Bible Christians, Church of England, Church of Ireland, Church of Scotland, Reformed Jews, Syrians, Roman Catholics, Greek Orthodox, Free Baptist, Free Methodist, Salvationists, Mennonites, Welsh Calvinistic Methodists. But the Jerusalem Convention made them all one.

The fact that the Convention was held in a foreign mission field, which was nevertheless the land of the Bible

itself, kept two central thoughts foremost: a better knowledge of the Bible, and the duty of foreign missions.

Missions and missionaries also became a new reality to Anglo-Saxon Sunday-school workers as they met them at first hand. Ten Mediterranean countries—all mission fields—were personally visited on this cruise. The whole Sunday-school enterprise was lifted to a place it had never before had in the eyes of the secular world.

The Rome Convention

The Fifth Convention, at Rome, Italy, May 18-23, 1907, was even more remarkable. Mr. Philip E. Howard, president of the Sunday-school Times Company, after gazing from the platform of Convention Hall on the cosmopolitan audience, sent home this kaleidoscopic picture: "Around the gallery of the White Auditorium were flags of many nations. In the crowded seats were Egyptian preachers with their red fezes; white-bearded, keen-eyed American business men from the States, some of them round-headed like the emperors of old Rome's golden era, and, like the emperors, leaders of men; here the blue-eyed Teuton, close beside the olive-skinned, black-eyed Italian or the alert, clean-cut Frenchman; here a sturdy Briton, and close beside him a slender Portuguese; there a missionary from Palestine or Turkey or Bulgaria or the Kongo, and here a quick-witted, bright-eyed Canadian or an earnest, eagerly-listening Greek. Was there ever such an audience? South Africa and Saskatchewan, Greece and Georgia, France and Finland, Turkey and the Transvaal, Palestine, Norway, Scotland, Argentine Republic, Hungary and Ireland, and Wales and Ja-

pan, and Poland and Mexico, and the Isle of Man—and all singing the same hymns, worshiping one God and one Savior, and one in their determination to make the most of the Sunday-school as the great evangelizing agency of our day and all days."

Catacombs, or wandered among the ruins of an empire of magnificence, or when, in the auditorium of the splendid modern Methodist building, the loved hymns were sung in many languages, they realized as never before that Christ's kingdom is world-wide,



THE MEETING-PLACE OF THE WORLD'S SUNDAY-SCHOOL CONVENTION, METHODIST EPISCOPAL BUILDING, ROME, ITALY, 1907

Eleven hundred and eighteen delegates (many of them missionaries), from thirty-seven countries and representing forty-six denominations, made up this devoted company whose dominant thought was "The Sunday-school and the Great Commission."

On every side in the city of the Cæsars the eyes were met by reminders of the progress of Christ's kingdom. When delegates gathered for praise and prayer in the Coliseum, or traversed the dark passages of the

irresistible, enduring in the heart of mankind.

The Rome convention brought the delegates face to face with the world opportunity of the Sunday-school, and the courageous self-denying work done in many lands in the face of great difficulties. It was made clear that a permanent organization was needed, "by which this world-wide movement, so providentially inaugurated, may be made still more efficient, and its continued prosecution

provided for." Therefore it was resolved "that hereafter the 'World's Sunday-school Convention' shall be known as the 'World's Sunday-school Association,'" and that it "shall seek to extend the work and increase the efficiency of Sunday-schools by co-operation with Sunday-schools and missionary organizations, and otherwise, especially in those regions of the world most in need of help."

Nearly one hundred missionaries told of Sunday-school conditions all over the world, and in order that the world Sunday-school work might be carried on to better advantage it was arranged that the "World's Sunday-school Convention" should be known as the "World's Sunday-school Association," whose officers should arrange to "gather information concerning the condition of Sunday-schools throughout the world by correspondence, visitation, and other methods."

In view of the widening opportunities for stimulating and developing Sunday-school work in the empires of India, China, Japan and Korea, and in the Philippine Islands, the convention asked the Association to take advantage of these as soon as possible. It was resolved that the work in India be continued by the India Sunday-school Union, supported by the British Section of the World's Sunday-school Association, that the work in China be committed to the British Section, and that the work in Japan, Korea and the Philippines be especially under the care of the American Section. In addition, to America was given the Kongo Free State, North Africa, Turkey in Asia, Central and South America, the West Indies and Mexico.

The World's Association has already accomplished much in the way

of arousing missionary interest, and in strengthening the sense of obligation to evangelize the world. Special commissions that have been sent out to foreign lands have helped to develop Sunday-school work in mission lands, and have been an immense help to the native Christians and missionaries.

At this convention seventy-five thousand dollars were subscribed for mission work in North Africa, and plans were made for a missionary tour of the world by Sunday-school workers.

The 1910 Convention

Now comes the inspiring call for the Sixth World's Sunday-school Convention to be held in Washington, D. C., May 19 to 24, 1910. Here will be an unmatched opportunity for a conference of leaders of all lands on policies and plans for a world-wide advance. The following is the official call to the convention:

To all who are interested in the work of the Sunday-school throughout the world—Greeting:

At the World's Fifth Sunday-school Convention, held in the city of Rome, it was resolved that thereafter the organization should be known as the World's Sunday-school Association and should hold triennial conventions. An Executive Committee was chosen to carry forward the work of the association and determine the time and place for holding the next convention.

After careful consideration of all the places suggested for our next meeting, the unanimous choice of the committee is the city of Washington, D.C., United States of America.

In Jerusalem, in 1904, we assembled in a tent erected upon the slope of a "green hill just outside the city walls." On one side was Calvary, with the garden tomb not far away; on the other, the Mount of Olives, with Gethsemane nestling at its base. Our next convention met in 1907 in the city of the Cæsars, on the banks

of the Tiber, the waters of which were once crimsoned with the blood of Christian martyrs who gave their lives in testimony of their faith.

The surroundings of these conventions were such that our thoughts naturally centered upon the beginnings and the early history of the Church of Jesus Christ. At Washington our minds will turn toward the future as we consider how best to use the facilities offered by

held in the city of Washington, D. C., in the United States of America, May 19th to 24th inclusive, in the year 1910; and all who are interested in the work and progress of the Sunday-school are invited to be present.

F. F. Belsey, Edward Towers, E. K. Warren, past presidents; F. B. Meyer, president; William N. Hartshorn, Carey Bonner, secretaries; Dr. Geo. W. Bailey, chairman of the Executive Committee,



THE NATIONAL CAPITOL AT WASHINGTON

modern civilization for promoting the study of the Word of God, and the development of the Sunday-school cause throughout the world.

Meeting in the capital of the youngest of the larger nations, we shall see much of the New World's life—its material prosperity, its progress in science and art, in education and philanthropy; but pre-eminently the evidence of the faith and missionary spirit which are writing the story of Sunday-school achievement.

Even as we were guided by the Holy Spirit in the selection of the places for holding the previous conventions, so now we believe the same unerring hand has led us to accept the cordial invitation of the Sunday-school Association of the District of Columbia to hold our next convention in the city of Washington.

Your Executive Committee therefore officially announces that the World's Sixth Sunday-school Convention will be

held in the city of Washington, D. C., in the United States of America, May 19th to 24th inclusive, in the year 1910; and all who are interested in the work and progress of the Sunday-school are invited to be present.

No better place could be selected for the sixth convention than the beautiful American capital.

The Federal City

The Hon. Henry MacFarland, long President of the Board of Commissioners of the District of Columbia, writes this sketch of the scenes with which he is so familiar:

Washington is unique. "The Federal City," as George Washington always called it when he was planning it, has become the national city. It is the home of the national government and, unlike the other great capitals of the world, it is nothing but the home of the national government. The Washington Monument, which is the central figure in all

views of the city, is its symbol—the tallest stone tower in the world, which has no commercial or manufacturing uses, but simply stands in the beauty of strength and simplicity for the national character.

Washington was planned, of course, for a governmental city, and the men who planned it had in mind the disadvantages of a capital which was also a large city like London or Paris. For one thing, they feared the city mobs, which had just wrought such terrible things in Paris, and which from time to time threatened the peace of London, and in some cases had actually made war in the English capital. This was why, in building a new city, they planned to have it under the physical as well as under the legal control of the government by arranging the open spaces at the intersection of avenues and streets, so that a comparatively small number of guns would cover large sections of the city, and especially the approaches to the Capitol and the Executive Mansion.

Washington is young among cities; she celebrated her first centennial birthday in 1900, so that she has none of the colonial and Revolutionary association which enrich Philadelphia, Boston, New York and other cities. But in her one century she has had more great men and more great events on her stage than all these other cities in all their history.

The memories of great men, great state papers, great speeches, great decisions, great enactments and declarations, are perhaps the chief distinction of Washington, for there is no other city in this country that has had such an abundant and continuous succession of them. The Government has spent over one hundred million dollars in erecting the buildings in which the executive, judicial and legislative operations are carried on; but it is not the costliness or the size or the beauty of any of these buildings, except the new library of Congress, which impresses the visitor, but rather their association with the greatness of the past and the power of the present. When a man stands in the Cabinet room where President Lincoln signed the Emancipation Proclamation,

or in the old Senate chamber, now the Supreme Court room, where Webster delivered the reply to Hayne, or in the old Supreme Court room directly underneath, now the law library, where Chief Justice Marshall delivered the decisions which established the power of the national government, and then thinks of all the other things less in degree or different in kind which have been done in those rooms and in all the other government buildings during the past hundred years, he must feel, if he has any imagination, the influence of it all, and must realize the difference between Washington and even the most interesting of the other cities of America.

President Meyer

The president of this World's Sunday-school Association is Rev. F. B. Meyer, B. A., for fifteen years pastor of Christ Church, London, and for ten years associate editor of the *MISSIONARY REVIEW*. Mr. Meyer was born April 8, 1847, and in 1904 he was made president of the National Federation of Free Churches. By his many devotional and other writings he has endeared himself to the entire Christian world. As president of the World's Sunday-school Association since 1907, he has devoted a large part of his time to the interests of the association, and last year he spent six months in South Africa, where he attended 83 Sunday-school conventions, conferences and institutions. He is now visiting China, Japan and Korea, where he will be able to give a great stimulus to every department of spiritual work. In the spring of 1910 he is planning to accompany Mr. Marion Lawrance, the general secretary of the International Sunday-school Association, on a visit to New Orleans, Memphis, Birmingham, Nashville, Louisville, St. Louis, Topeka, Omaha, St. Paul, Minne-

apolis, Chicago, Detroit, Cleveland, Columbus or Cincinnati, Indianapolis, Pittsburgh, Brooklyn,* Newark, Boston, and Philadelphia. In these cities meetings will be held and plans will be laid for making the Washington Convention the greatest in history.

The Convention Plans

It is proposed to hold the regular sessions of the Convention in Calvary Baptist Church and Sunday-school House, while the popular meetings will be held in Convention Hall, which has a seating capacity of four thousand persons. The theme of the program will be "The Sunday-school and the Great Commission." "It is the duty of the whole Church and the whole duty of the Church to give the whole Gospel to the whole world as speedily as possible." In this work the Sunday-school must take an active part.

At all the sessions the spiritual side of the work of the Sunday-school will be emphasized to give a new version of Christ, who died to save the entire world, and a new and broader vision of the world field.

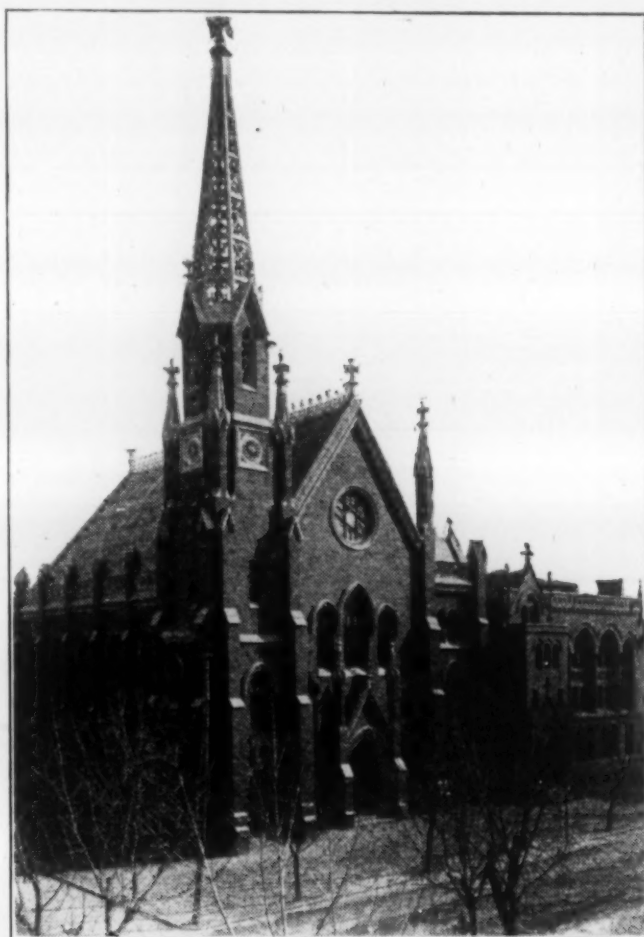
The afternoon sessions of the Convention will be referred to as a Congress of Nations, in which, from the lips of missionaries and natives from missionary countries, foreign mission fields will be described from the viewpoint of the Sunday-school.

The convention will not be in session on Saturday afternoon and evening, May 21st. The evening will be devoted to rest and social gatherings of one kind or another, including perhaps a reunion of all those present who have attended a world's convention in some country foreign to the United States.

World's Sunday-school Day

If the plans of the Executive Committee unfold, Sunday, May 22d, 1910, will be a great day for the Sunday-school cause throughout the world.

First—All ministers of the Gospel are earnestly requested to have the



THE CONVENTION CHURCH IN WASHINGTON

children and youth especially in mind upon this day and preach a sermon or sermons intended to awaken a deeper interest on the part of parents and guardians in the work of training the young in the knowledge of the Word of God, emphasizing the importance of supporting the Sunday-school and including in their prayers a petition for divine guidance upon all who are engaged in teaching religious truth through the Bible for the formation and development of Christian character, and especially for the blessing of Almighty God upon the work of the World's Sixth Sunday-school Convention, meeting at that time in the city of Washington.

Second—The Executive Committee is preparing with much care a short responsive service for use upon that day by Sunday-schools throughout the world as a supplemental lesson. This service will consist for the most part of appropriate selections of Scripture and a few verses from our standard missionary hymns, with a brief form of prayer.

Sample copies of this service will



THE ARLINGTON HOTEL: CONVENTION HEADQUARTERS,
WASHINGTON, D. C.

be cheerfully forwarded upon application to the chairman of the Executive Committee. He will also greatly appreciate a postal from ministers and Sunday-school superintendents who intend to comply with this request.

It is proposed that this service shall be used in the Sunday-schools and popular meetings in Washington upon this day. Thus all who are interested in the work of the Sunday-school may form a bond of united service which will encircle the globe to the praise and glory of our common Lord and Savior.

Assurance of the cooperation in this effort of the religious press, of pastors and Sunday-school superintendents throughout the world would

make a contribution toward the success of the convention of inestimable value.

Sunday-school and Missionary Exposition

One of the features of the convention will be a great Sunday-school and missionary exposition. This will set forth graphically these two movements, not to be separated in thought or work in their world-wide conquest. The "eye-gate" as well as the "ear-gate" will give information and inspiration. More than a year will be given to the preparation and collection of the exhibits, which will come from all parts of the world.

All the Sunday-school and missionary organizations will be asked to cooperate in exhibiting the progress, present activities and needs of their work. The exposition will be classified, probably by countries, so that delegates may become systematic students of their problems. The advance in methods, material and equipment of the home Sunday-school will stand in vivid contrast to the no less interesting but much less comprehended need of the great mission fields, home and foreign.

Literature, manual work, charts, maps, appliances, curios, photographs, etc., all mounted, classified and tabulated, for the convenience and instruction of the visitors, will be exhibited. It is the plan to have also stereopticon and moving-picture lectures, arranged so as not to conflict with the convention program.

The exposition will probably be open to the public for a few days both before and after the convention, and special opportunity will be given to the people of Washington and vicinity to join in its benefits.

A central Exposition Committee

has been formed from representatives of the Young People's Missionary Movement the Sunday-school associations, the editors, publishers, mission boards and the Washington Committee. The pledged cooperation of all these organizations will insure a comprehensive and attractive exhibition.

All who attended the Rome convention were impressed by the wonderful missionary display in the Methodist Mission House, prepared in the United States and shipped to Rome. How much more possible it will be to illustrate graphically the Church's extensive work by the exposition in the city of Washington.

The headquarters of the Executive Committee will be in the Arlington Hotel, famous for its historic associations. In one of the mansions now forming the "Arlington Group" Owen Meredith wrote "Lucile." Webster, Bancroft, Clay, Seward, Blaine and John Hay have all lived and labored on this spot.

Who May Be Delegates

The delegates will include the following:

(1). All foreign missionaries properly vouched for by their respective Boards.

(2). All visitors from countries foreign to the United States and Canada who are appointed by an evangelical religious body or Sunday-school organization. To these two classes of delegates the churches in Washington cordially extend an offer of free entertainment during the days of the convention.

(3). Each State and province in the United States and Canada is entitled to the same number of delegates which it is privileged to send to the International Convention.

(4). The chairman of the Executive Committee* is authorized to issue a limited number of credentials to delegates at large, including secretaries and members of our various Boards of Foreign Missions.

Delegates will be self-entertained, but the Local Committee will cooperate with them in securing entertainment in boarding-houses or hotels, as may be preferred. Terms: In boarding-houses, lodging and breakfast, at \$1 per day. Full board at \$1.50 per day. Rooms in hotels, from \$1.50 to \$3 per day. Full board in hotels. American plan, from \$2 to \$5 per day, according to the character of accommodations required.

The Local Committee of Arrangements

Mr. P. H. Bristow, chairman, 1503 T Street, N. W.

W. W. Millan, Esq., vice-chairman, Columbian Building.

Mr. C. A. Baker, secretary, 1110 F Street.

This committee includes leading ministers of the Gospel and men prominent in the Church and in the business and professional life of the city of Washington.

Such a World's Convention should accomplish much. The horizon is enlarged to include splendid vistas of glorious efforts in other fields as a challenge to the best that is in us, and it presses home upon the heart absolute ineffaceable pictures of great, inspiring scenes, wonderful Christian faces, varying in color, but one in spirit. It brings one into the world-atmosphere of the Kingdom, and it makes it possible for men and women the world around to join in united effort for the Sunday-school.

* Forms of credentials may be secured by application to the chairman of the Executive Committee.

ONE OF THE MIRACLES OF MISSIONS

A LITTLE FANG SAINT*

REV. ARTHUR T. PIERSON, D.D.

Not far from Angom, in the Gaboon district, in middle west Africa, in 1888 or 1889, was born a little black boy. The name given him was Ndong Mba. While yet a mere baby, he was doubly orphaned and was left to the care of relatives, who were not willing to assume parental responsibility, having no parental love. The child was very frail, which would not draw to him any African woman, save his own mother. He was found by Rev. Arthur Marling, half starved and crying pitifully, who took him in his arms and carried him to the mission, where of course he was treated with great compassion. During a long interval, when all the missionaries were absent, he was left dependent upon distant relatives, and hunger and hard work kept him both frail and dwarfed. He attended the school at Angom under Mr. Marling, and developed so rapidly in mind that at an age when most children do not know their letters, he could read. Mr. Milligan, who found him at the beginning of 1900, thought him a prodigy, so astonishing was both his knowledge of the Scriptures and his understanding of of them. He knew almost by heart the whole Gospel of Matthew, the only gospel narrative as yet translated in the Fang language, but as he understood Mpongwe, almost as well as his own tongue, he had learned much of the Scriptures through Mpongwe translations. He had also been received into the church and baptized at an earlier age than any other child ever received in the mission.

The most remarkable thing about him was that, through the succeeding years of his childhood, and until his death, notwithstanding the most debasing and degrading surroundings, he held fast to his faith and grew up an example of truthfulness, love and unselfishness. When Mr. Marling died in 1896, the boy was probably only seven or eight years old. His relatives, such as they were, had quite lost sight of him, and he had no friends, white or black. In a distant Bush town was a woman whom he had known in the place where he was born; he found her and begged her to give him a home. There, where there was no missionary influence, and none of his kindred, he lived for three years, a sort of exile, everybody's slave. His frailty, instead of awakening pity, only made him the object of oppressive exaction and contempt. These three years were always black with the memory of suffering and the heavy loads literally put upon his back. This little lad was the only Christian disciple in the town, yet, through these years of hard and bitter bondage, he manifested a constancy and fidelity to Christ that were heroic. Mr. Milligan compares it to a lighted candle, keeping its flame burning in a driving winter's storm. An opportunity came, in a company of travelers, to reach Angom. The station was then closed and no mission there, but, near by, a woman was visiting who had once lived in the same town with the boy. She was probably a disciple, for she proved pitiful and took the boy with her to her home near the

* From "The Jungle Folk of Africa," by R. H. Milligan (Revell).

coast. While Mr. Milligan was gathering a class of Fang Boys who had been partially trained in the school of Angom, hoping they might develop into teachers, perhaps into preachers, he heard of this boy, and sent for him in the town where he was staying, which was called Ebol Nzok, or the Rotten Elephant, from a rotten carcass that had been originally found there. Ndong Mba was away at the time, at work, but Mr. Milligan left word that he would like him to come to him at Baraka. Shortly after a very small boy, whose body was very thin and frail, but very clean, looked up at Mr. Milligan with strange black and sparkling eyes.

Gazing up into the missionary's face and very excited, he said, "I am Ndong Mba; I have come, and I am so glad you sent for me. I have not seen a missionary since Mr. Marling died, and I have not been to church, and I have not been to school, and I thought the missionaries had thrown me away. And there were no Christians where I lived. I was alone, and I prayed and prayed all the time to go back to the mission, and now I am here, and I am glad, and I will do anything you ask, if you will let me stay here. For I can work, and you will not be sorry that you let me be your boy." Thus he went on, with his pathetic tale.

Adopted

The clear marks of both intelligence and sincerity, with the unmistakable print of neglect and suffering, moved Mr. Milligan profoundly; he drew the poor little waif close to him, saying, "I am glad to see you," and practically adopted him as his own. He took him into class, assigned him work, prom-

ised him pay so that he could provide himself with clothing and other things. The lad pathetically declined. "Little boys do not need money; all I want is a father to care for me, and I will work for him all the time." Mr. Milligan promised to care for him so long as it was possible and he heroically fulfilled his promise; he hoped to train the boy for much service to his own people, and further acquaintance fully confirmed his first impression. He took the boy with him when he left Gaboon in August, 1900, for a necessary furlough and rest on the sea. In fact, he had no one with whom to leave him. He had compassion upon his frailty and was attracted by his brightness, and thought that he might employ him as sort of body-servant, improving the time meanwhile to talk with him in the Fang language; but they had not been a week on the sea when the boy became the patient and the half-broken-down missionary the patient's nurse.

On the second day at sea, Ndong Mba was attacked with what seemed to be fever and grew worse and worse. At Batanga, a missionary physician who boarded the ship pronounced his sickness pleuropneumonia. He was in great pain with high fever and a sick missionary his only attendant. When the vessel reached Fernando Po, there was little hope that he would live; certainly none if he was removed from the vessel, and from the physician's care. It became necessary, therefore, to continue on the steamer and go to Teneriffe. Missionaries on board tried to relieve Mr. Milligan, but the boy's sufferings and fever made him uncontrollable by any one but his missionary father, who had only to speak his name to quiet him. The

brave little fellow constantly tried to hide from Mr. Milligan how sick he was. Difficulties arose as to accommodations, but Captain Button did all he could to provide for the missionary and sick boy, even to the offer of giving up his own cabin. Such kindness toward a little black boy was very remarkable, especially from a sea captain, who came almost every morning to inquire after the lad. Ndong Mba lingered in extreme weakness, and could only leave his bed when he was carried; but he was not a heavy weight, for he had so wasted away, and his patience was pathetic. The poor little fellow was full of doubts. He expressed to Mr. Milligan his wonder that they two should be the only sick ones among so many who not only neglected but cursed God. He was perplexed by the same mystery that troubled Job, but his piety burned like a living flame.

A Little Preacher

Among the passengers was a woman whose language he knew, and who occasionally sat with him. One day the boy said to Mr. Milligan, "We must pray for that woman, she is in a great darkness; she talked about things she ought not to speak of, but I told her about Jesus." The missionary and his charge landed at Santa Cruz, where they stayed for four days, he taking the boy as much as possible in the open air; tho very weak, he was able to walk when the missionary held his hand and half supported him. It was a novelty to the Spaniards there, to see a white man caring so tenderly for a little emaciated "nigger," and crowds gathered around them, staring, greatly to the annoyance of them both. After four days they left Santa Cruz by stage-coach for Orotava on the

other side of the island, at the base of the great Mount Teneriffe, 12,500 feet above the sea, the supposed Mount Atlas of fable. The distance was twenty-six miles over a very bad road, and took nine hours and a half in a broken-down coach, which, at critical points in the mountain road, broke loose from its half-rotten harness and repeatedly created panic among the passengers. Such a journey did not improve matters for the missionary or his sick boy. Ndong Mba's high fever compelled Mr. Milligan, because of the increasing cold, to wrap his own traveling rug about him, so that he himself took one of the severest colds he had ever had, and the crowded coach, which was intended for four but had seven passengers, made it necessary for Mr. Milligan to hold the child upon his knee, lest he be crushed. This exhausted him only the more. Various annoyances and vexations occurred partly from the stupidity and partly from the malignity of the rough driver, who, at one point, having passed the hotel to which Mr. Milligan had intended to go, dumped him and his luggage into the street, where he found himself at eleven o'clock at night, very cold, and with a sick child in his arms, and not a person in the town with whom he could communicate, for he had no knowledge of Spanish. Here, however, he found a physician, Dr. Ingram, who pronounced one of Ndong's lungs to be congested, and urged his immediate removal to a hospital near by. Accordingly, he was taken to this hospital for a week.

Even the saddest experiences have sometimes a humorous side. Mr. Milligan daily visited him, using a donkey whose ears were about as long

as his legs, which tho innocent-looking as a lamb, was as obstinate as a mule and maliciously determined under no circumstances, whether patted or beaten, to take the road. She would now halt, and come to a standstill; then start as suddenly and with as little cause as she had stopt; and having started, go around in any direction, especially where there were any hedges or brambles to be encountered. The missionary's furlough did not prove to be much of a rest. After six days, he took the boy back to the hotel, apparently better and stronger. He was most faithful to his morning and evening prayer, pathetically thanking God for every kindness received, with childlike simplicity asking that he might once more be well. "Father in heaven, please make me well, for I am so little and have no father and mother." The day after his return from the hospital he grew strangely impatient and even disobedient, which greatly perplexed the missionary, who wondered how such a disposition could be so suddenly soured. But that night his sickness passed into insanity, and the mystery was explained. He went into convulsions and, just as his recovery seemed hopeful, was smitten with the worst of all human maladies, a disordered brain—talking wildly and shrieking out at intervals, tho at times more quiet. There was no marked change; for ten days he became weaker and mentally more hopelessly insane. Mr. Milligan could not let him out of his sight without locking him in his room.

On July 10th the missionary returned to Santa Cruz, and the next day again took ship, occupying the same cabin with Ndong, who needed constant restraint, looking upon the

missionary as tho he were the keeper of a prison. This child, who had loved him with such a devotion, now turned against him, and he could only pray and wait for the end. Several times, while his vigilance was relaxed, the boy escaped from him while he slept, wandered about the ship and into other staterooms, to the alarm of the passengers, who were awakened by a strange hand upon the face. He got weaker; one morning, Mr. Milligan took him on deck, but he shortly asked to be carried back to bed, and for two days he lay in a half-sane condition, quietly repeating gospel texts and stories, again patient and loving as before his mind was obscured. It was a Thursday morning, July 19, about three o'clock, when he awoke very weak and spoke with an effort. Mr. Milligan raised him in the bed and supported him on his arms. At last these strangely bright eyes seemed aflame with some vision, and he said, "I see Mr. Marling, he is coming toward the door, and behind him I see the city of God and Jesus is there; can you not see it, Mr. Milligan?" After a while he fell asleep, and then passed into a sleep from which there is no awakening until the Resurrection morning; and the lad of perhaps twelve years, that had been such an example of piety amid the black people of the Dark Continent, was in the land where the inhabitants shall not say, "I am sick." The next day at sea, the little body, wrapt in canvas, slid from the plank at the open gangway; there was a temporary circling of the water, and nothing remained to mark the place where the body of Ndong Mba found a sepulcher in the great abyss of waters. Usually the bodies of natives are flung overboard

without ceremony, but the captain of the boat gave this little Fang saint a white man's burial. A missionary brother read some verses of Scripture; and another missionary, himself a black man, offered a prayer.

There are some people who think that missions do not pay, and wonder at the strange self-sacrifice which leads a man of talent and of gifts to the

heart of the Dark Continent; but Mr. Milligan asks no one's pity. He treasures the love of the Fang boy as one of the most precious memories of his African experience, and looks forward to the time when he himself enters the city of God, and shall once more be greeted by "His little scholar, the Fang saint," who has gone before him.

DR. ROBERT LAWS, OF LIVINGSTONIA

BY REV. JAMES JOHNSTON, A.T.S., BOLTON, ENGLAND

Author of "Missionary Landmarks in the Dark Continent," etc.

In 1875, two years after the death of Livingstone, Lieutenant Young, a gallant explorer and well-known author, was accompanied by Dr. Laws in the first expedition to Lake Nyasa—"The Lake of the Stars." This body of water was discovered to be some 350 miles long, and 16 to 60 miles in breadth, held in a hollow of the surrounding table-land, over 1,500 feet above the sea level. Further discoveries revealed the island of Likoma, Mount Waller, and the Livingstone range of mountains. The expedition was the response of the Free Church of Scotland to Livingstone's prayer for the neglected Dark Continent.

The year 1875 was *annus mirabilis* in African missions, when the little steamer *Ilala*, the first steamboat to plow Nyasa's waters, broke into the silence of that great unknown inland sea. The vessel, which was taken out in sections, had been twice put together, natives carrying the whole of it up the Murchison cataracts without the loss of a single bolt. The mission was originally placed at Cape Maclear, at the south end of Lake

Nyasa, but the beauty and strategic value of the southern entrance to the lake did not make up for the deadly malaria rising from the dense soil and undrained marshes. From Cape Maclear, Dr. Laws wrote the memorable words: "I suppose I may say Livingstonia is begun, tho at present a piece of canvas stretched between two trees is all that stands for the future city of that name." A move was made, five years later, to Bandawe, an excellent center, 160 miles up the west coast of the lake, and from here the light of Christianity has increasingly shed its rays for the last thirty-three years. Livingstonia belongs to the classics of modern missions in far lands.

Since Livingstone passed from the scene no man has worn his mantle with more distinction than Dr. Laws, who last year occupied the Moderator's Chair of the United Free Church of Scotland, the highest honor which it has the power to confer. Unswervingly this eminent worker has endeavored to realize the two objectives of David Livingstone, namely, the gradual extinction of the slave-

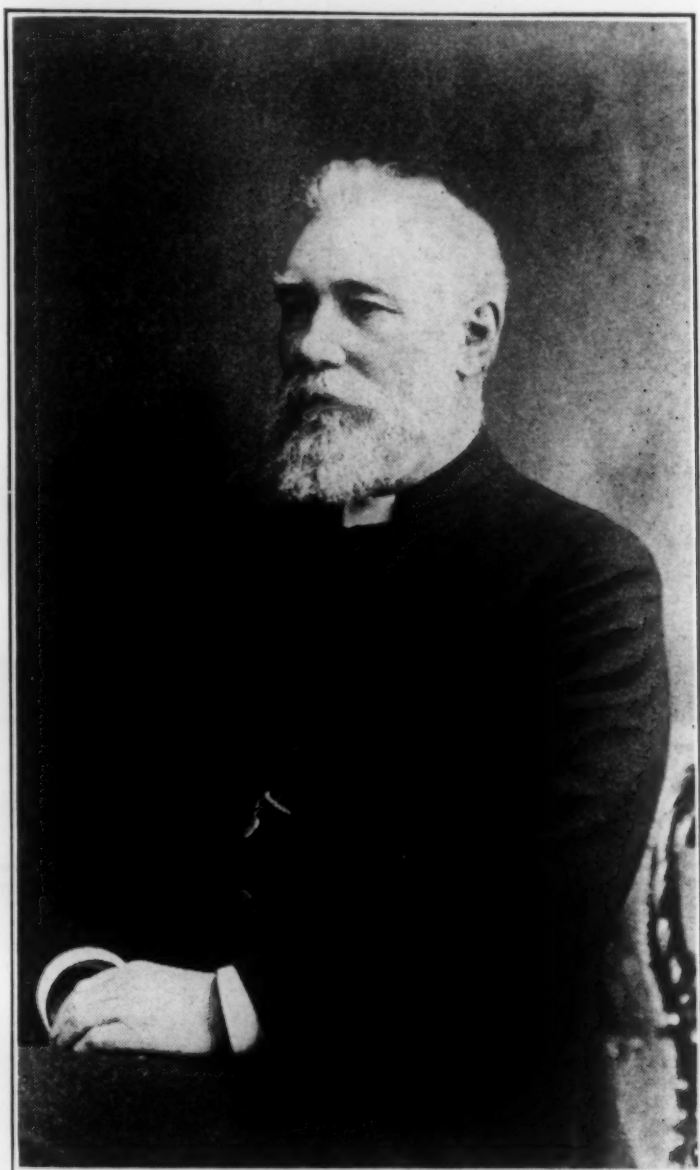
trade, and the establishment of peace among the natives. Sir H. H. Johnston has described Dr. Laws as the greatest man who has hitherto appeared in Nyasaland.

Dr. James Stewart, of Lovedale, joined Dr. Laws in surveying the boundaries of Nyasa's shores, the two men taking turns in running the mission steamer, up and down the lake, three months at a time. They were the first white men to set foot on the north end of Lake Nyasa. In 1878, Dr. Laws made a journey of 700 miles to the south and westerly shores of Nyasa, and its hinterland hills.

At Bandawe, practically the capital of the Nyasa region, the record of Dr. Laws has been one of phenomenal and varied activity, embracing the formation of schools, the erection of native institutions and mission stations, medical work, appeasing deadly racial jealousies, and negotiating between fierce native tribes. In addition to these tasks, he has excelled in linguistic attainments and has accomplished much in building up a new African race. Amidst a large population of the Tonga tribe and within reach of the "Wild 'Ngoni," Dr. Laws began the redemption of the people about him. Gradually he acquired their confidence, and in spite of difficulties never lost heart as he labored quietly and untiringly for the religious, educational, medical and industrial betterment of the savage races. Frequently the 'Ngoni came down from their villages with threats of setting fire to the stations, and Arab slavers menacingly gave warnings of driving the white man back to the sea. The fearless doctor went safely through these and other ordeals unscathed, and at the end of

sixteen years' toil returned to Scotland on a brief furlough.

In addition to the advance made west of the lake, operations had been begun forty miles further inland, among the intractable 'Ngoni. At the



ROBERT LAWS, OF LIVINGSTONIA

north end, and in the vicinity of the famous "Stevenson Road," work had also been opened. Dr. Laws felt increasingly the need of a well-equipped central training institution, and in the year 1895 the present site of the Livingstonia Institution was selected. The operations of the Overtoun Missionary Institution were soon in full swing, combining Christian teaching for native missionary students with industrial training for the natives generally. This helps them meet the conditions of European civilization now being established on Nyasa soil. The

industrial section exerts to-day a far-reaching influence, and has attracted considerable attention. Pupils were quickly drawn within the walls of the institution. During the past twelve years over 700 have been enrolled in the literary department for the courses in teaching, to fit them for commerce, clerks, telegraphists, storekeepers; for higher training in philosophy, literature, physics and history, and the medicine or theology course.

Representatives of numerous tribes have attended the institution, and at times ten or twenty different languages and more dialects have been spoken in evidence among the pupils. Enterprising native youths come to the Livingstonia Institution even from the shores of Lake Tanganyika, the borders of Kongoland, and Garenzanze. A dozen lads, who had traveled over 200 miles from the interior, presented themselves a year ago and



OPEN-AIR PREACHING IN LIVINGSTONIA

In the industrial department some 300 youths have been received as apprentices, of whom over 50 have completed their full term, and have gone out as qualified journeymen. The industrial training includes agriculture, building, carpentry, blacksmithing, engineering, printing and bookbinding. As an outcome of the Christian tuition received, a large number of teachers and evangelists with their wives have settled in heathen villages, establishing schools and building places of Christian worship in distant parts of the country.

begged admission to be educated. Dr. Laws has also constant appeals for teachers from Barotseland on the banks of the Zambesi, and from the far depths of Central Africa.

The amazing growth of the Livingstonia Mission is shown by some extraordinary figures, savoring more of romance than sober history. Beginning with neither schools, pupils, nor teachers, the schools at Livingstonia, to-day, number 500, teachers 1,000, and pupils over 30,000. An excellent proportion of the 708 native schools within the Protectorate are managed

by eight different missions and have some 58,018 pupils under instruction. Thirty years ago no one in Central Africa knew a letter of the alphabet. The solitary European missionary of that era has increased to twenty-five, while around the eight strong central stations efficiently supplied with suitable buildings are grouped over 500 out-stations located at distances varying from three to seventy miles. A native Christian Church springing

gunda, Angoni, and three other tongues have been reduced to writing by the mission staff. A number of years have passed since the entire New Testament, and part of the old, were translated into Chinyanja, and several gospels have been issued in various tongues. One of the principal linguistical triumphs was the completion of the Chinyanja Dictionary, a scholarly volume of 231 pages executed in earlier days by Dr. Laws.



MR. FRASER AND SCHOOL-TEACHERS, LOUDON

from nothing has now a membership of over 4,000 with a Christian community of 12,000, whose customs, tastes, and ideals are being transformed by Christian sentiment.

Another bright chapter is the record of 17,000 medical patients aided at the dispensary in 1907. The medical report for the Protectorate during 1904-05 shows 14 native hospitals, with 16 dispensaries, in which 83,043 patients were treated.

Linguistic achievements indicate corresponding developments; the Chinyanja, Chirenji, Chitonya, Chi-

It is noticeable that far more than a score of publications have been printed in the speech of the natives; these comprise hymns, dictionaries, primers, etc.; tho it is scarcely necessary to add that most of the youths at the institution now read books in English.

Industrially, Livingstonia offers an equally inspiring picture. Bandawe has been described as "a perfect beehive of industry." On its plateau may be seen excellent roads, shady woodland walks, land under tillage, bullocks successfully trained, and steel

plows in use: maize, wheat, and other grains being cultivated in great quantities. A splendid roadway twelve miles in length connects the mission on the higher ground with the landing-jetty by the shore. One of the chief engineering feats, nearly five years ago, consisted in bringing an enormous supply of pure water a distance of three miles, and across a valley 300 feet deep.

A member of the mission staff writes:

The natives of the neighborhood had watched the progress of the work with a good deal of skepticism. That the water would run down the hill on one side of the valley was quite in accord with their experience, but that it would climb the hill on the other side was a European yarn, which might be true (for these Europeans had done some queer things with water, in making it saw and plane timber, etc.), but they would like to see it first before they would believe it possible. The testing of the pipes in the valley once or twice seemed to prove that the Europeans were wrong for once and water would not climb a hill even to oblige them. On the afternoon of January 11, 1904, however, a nozzle was screwed on to a fire hydrant and the natives, along with the staff, assembled at the appointed hour. A short account was given of the gift provided for the station. Thanks to God were offered and then the screw was turned by Mrs. Laws, and the jet from the nozzle proved that the water had climbed over the hilltop at last. Cheers upon cheers were given for Lord and Lady Overtoun, for the Europeans and natives who had done the work, and for Dr. and Mrs. Laws. Then pupils and workers scampered off to see that the water had actually reached the taps near the dormitories and the distant homestead.

Dr. Laws discovered that the installation of electric lighting would be cheaper than the use of kerosene oil,

and would, in addition, transmit power to the workshop, and to the extensive farm. By the aid of Scottish friends finances were provided, an electric engineer was sent out to superintend the work, and the doctor himself gave eight months of his last furlough to master the intricacies of electrical methods for the purpose of directing the workers. To-day, the Manchewe, a splendid river which runs close by, with a large fall, is being utilized to supply the institution with electric light.

These and like signs of advance bear witness that, "after years of endless trouble and sleepless anxiety, road-making is finished, pure water is flowing, and electrical machinery is working at Livingstonia, monuments to the wisdom, perseverance, and patient toil of the first Livingstonia missionary."

The main ideas of Livingstone have been translated into fact by Dr. Laws, foremost of which are that if habits of foraging and plundering are to be eradicated, habits of industry must be substituted; and that industrial production implies an increasing standard of civilization, primarily to be brought about by contact with the white man. Livingstone strenuously believed in the possibilities of the dark races, and in the value of association with the best civilization. Hundreds of skilled native artisans who, only a little while ago, were living in idleness and irresponsibility of savage life are proof of these theories.

Similar results are chronicled further west, in the hilly districts of 'Ngoniland, and at the north end of the lake around Karonga and Mwen-go. The "Wild 'Ngoni," of Zulu

origin, occupying 30,000 square miles of soil, were formerly a most bloodthirsty race, guilty of frightful cruelties. To this warlike people, who were strong enough to hold their own against the Arab invader, the Livingstonian Mission sent William Koyi, a gifted Kafir evangelist, in 1876. Since that time unbroken, tho often strained, relations have been continued, and wonderful changes have been effected. Slave-trading and 'Ngoni

to school, three generations sometimes sitting on the same bench and learning the same lesson. These native schools, 150 in number, with 9,000 scholars, show the point reached by the former implacable 'Ngoni chiefs.

Mwengo, on the north, occupying a fine healthy plateau 6,000 feet high, between Lakes Nyasa and Tanganyika; and Karonga, on the north shore of Lake Nyasa, were from the out-



THE WORKSHOP AT LIVINGSTONIA

tribal raids are now impossible, a singular evidence of which is the spectacle of their discarded war dresses seen rotting on the village trees, or sold as curios to travelers. Neighboring tribes, once in dread of the 'Ngoni, no longer live in marshes and within stockades, but are settling again in the open plains and valleys, giving their sons and daughters in marriage to their old-time foes.

One peculiar sign of new times is seen in venerable 'Ngoni natives, gray-headed and bent, going regularly

set recognized as of supreme value to the Livingstonia Mission. In this region the mapping out of the future "Stevenson Road," linking Nyasa with Tanganyika, 210 miles apart, by the energy and skill of the late James Stewart, twenty-five years ago, was a noteworthy undertaking. Its value for travel and commerce, and, in the first instance, as a challenge to the slave-trade, has been almost incalculable. Not improbably the projected railway will supersede this admirable highroad of the nations.

In 1895, the country was finally cleared of the slave-traders, and an open field obtained for commerce and missions. With the disappearance of slavery and war, and some diminution of that dreadful African curse, witchcraft, Karonga has gone steadily forward, and to-day is a busy trading port, the headquarters of the "African Lakes Corporation."

The same report is chronicled of Kasungu, in South Ngoniland, an important center of missionary labors. Kindred missions embrace those of the Church of Scotland at Blantyre, with a notable history; the Universities' Mission along the eastern seaboard of Nyasa; and three other Protestant organizations, besides two Roman Catholic missions.

For over thirty years this spiritual enterprise has been united with practical measures for moral and material ends, pursued with indomitable energy and rare intrepidity, characterized always by the highest tone of civilizing agencies at work among the backward races.

The revenue of the British Protectorate for 1907 amounted to £82,107; represented by a general external trade reaching a figure of £293,182. On every hand is abundant evidence that trade prospects are rapidly improving, due to the extension of cotton cultivation and different branches of agriculture. Undoubtedly the chief drawback to industry is the difficulty of overland transportation, which is at present confined to ox-wagon and cart. With the anticipated completion of the railway from Chiromo to Blantyre this hindrance will be removed.

For the greater part of the development of this country too much credit can not be given the Livingstonia

Mission. In support of this we have only to quote the report of the acting commissioner for the British Central Africa-Nyasaland Protectorate in 1907, to the effect that "there is nothing of novelty to report with regard to religion and education, altho they have had, and will in the future continue to have, such an important bearing in molding the character of the natives of Nyasaland."

On its inception in 1875, the mission was confronted by a dark belt of heathenism about the size of Europe, lying between it and other missions, where successive tribes were sunk in superstition and barbarism, torn by intertribal strife, or decimated by the horrors of the slave trade. In the subsequent years the Scottish Free Church Mission has shown itself a potent force in revolutionizing the tribes dwelling on Nyasa's shores, in promoting the amelioration of social conditions and by the introduction of peaceful industries. Through its agency, indirectly, the evils of slavery, war, sorcery, and witchcraft have been checked or banished, and these races deafened, as it were, through centuries of ignorance, cruelty, terrorism, and oppression, are now exhibiting an inconceivable craving for education and a decided preference for Western ideas and modes of life.

Altho the work in Livingstonia is, in certain respects, still at an elementary stage, it contains the germ of progress and a note of vitality due to an ardent staff of civilizing pioneers. On this honorable roll stands first the name of Dr. Robert Laws, whose quarter of a century of service has been distinguished by an unwearying and prodigious toil for the downtrodden African native.

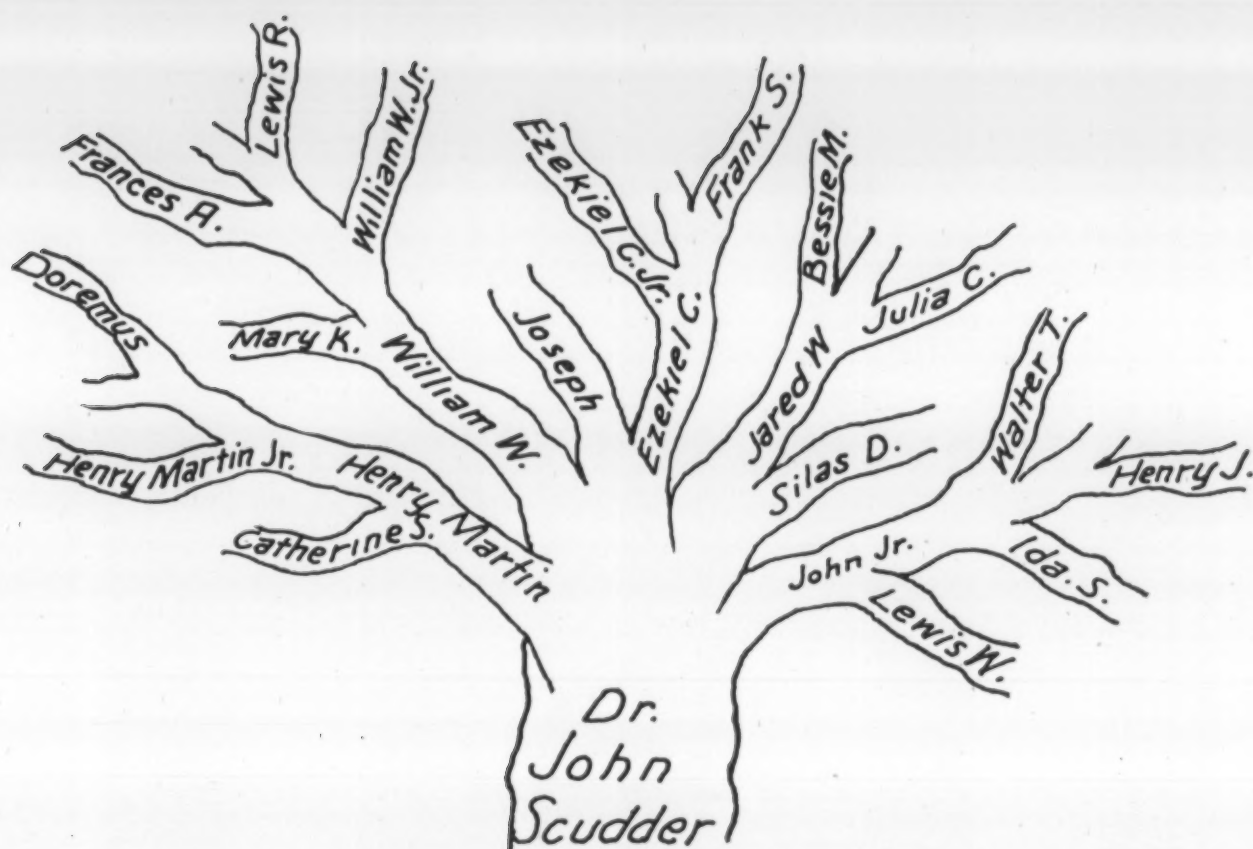
MEMORABLE MISSIONARY DATES FOR JUNE

PREPARED BY MISS BELLE M. BRAIN

- June 1, 1814.—Burial of Thomas Coke at sea.
See "Encyclopedia of Missions."
- June 1, 1854.—Death of Mrs. Emily Chubbock Judson.
See "Life of Judson," by Edward Judson.
- June 2, 1901.—Death of George L. Mackay.
See "From Far Formosa," by George L. Mackay.
- June 3, 1721.—Hans Egede reached Greenland.
See "Heroes of the Mission Field," by Walsh, or "Protestant Missions," by Thompson.
- June 3, 1905.—Death of Hudson Taylor.
See MISSIONARY REVIEW, September, 1905.
- June 4, 1865.—Birth of George L. Pilkington.
See "Pilkington of Uganda," by C. F. Harford-Battersley.
- June 5, 1836.—Death of Charles Rhenius.
See "Men of Might in India Missions," by Holcomb.
- June 6, 1835.—Titus Coan reached Hawaii.
See "Life in Hawaii," by Titus Coan.
- June 7, 1842.—Founding of the Gossner Missionary Society.
See "Encyclopedia of Missions."
- June 8, 1819.—Dr. John Scudder sailed for Ceylon.
See article in this number of the REVIEW.
- June 9, 1834.—Death of William Carey.
See any life of Carey.
- June 9, 1872.—Death of William Ellis.
See "Encyclopedia of Missions."
- June 10, 1828.—Birth of Luther Halsey Gulick.
See "Encyclopedia of Missions."
- June 11, 1702.—Landing of the first missionaries of the Society for the Propagation of the Gospel in Boston.
See "Encyclopedia of Missions."
- June 12, 1843.—Birth of James Gilmour.
See "Life of James Gilmour of Mongolia," by Lovett.
- June 12, 1831.—Formation of the first native church in Madagascar.
- June 14, 1843.—Fidelia Fiske reached Oroomiah.
See MISSIONARY REVIEW, May, 1909.
- June 14, 1883.—Death of Eliza Agnew.
See "Eminent Missionary Women," by Gracey, or MISSIONARY REVIEW, August, 1890.
- June 15, 1870.—Close of the Hawaiian Mission of the American Board.
See "Transformation of Hawaii," by Brain.
- June 16, 1701.—Founding of the Society for the Propagation of the Gospel in Foreign Parts.
See MISSIONARY REVIEW, April and May, 1901.
- June 16, 1810.—Birth of Samuel Rollins Brown.
See "Life of Samuel Rollins Brown," by Griffis; also, "Old-time Student Volunteers," by Trumbull.
- June 16, 1818.—Death of Samuel J. Mills.
See "Life of Samuel J. Mills," by Richards.
- June 17, 1812.—Judson and Newell reached India.
See MISSIONARY REVIEW, February, 1909.
- June 18, 1804.—Birth of Peter Parker.
See "Encyclopedia of Missions"; also "Old-time Volunteers," by Trumbull.
- June 18, 1837.—Formation of the American Presbyterian Board of Foreign Missions.
See "Encyclopedia of Missions."
- June 20, 1880.—Death of Samuel Rollins Brown.
See "Life of Samuel Rollins Brown," by Griffis.
- June 21, 1835.—Completion of the Malagasy Bible.
See MISSIONARY REVIEW, March, 1909.
- June 22, 1807.—Birth of Nathan Brown.
See "Encyclopedia of Missions."
- June 24, 1683.—Birth of Bartholomew Ziegenbalg.
See "Men of Might in India Missions," by Holcomb; or "Protestant Missions," by Thompson.
- June 24, 1792.—Birth of Pliny Fisk.
See "Memoirs of Pliny Fisk."
- June 24, 1884.—Consecration of Bishop Hannington.
See "Life of James Hannington," by Dawson.
- June 27, 1796.—Birth of John Williams.
See "Life of John Williams," by Ellis; also "Missionary Enterprises in the South Sea Islands," by John Williams.
- June 27, 1789.—Birth of Daniel Poor.
See "Encyclopedia of Missions"; also "Old-time Student Volunteers," by Trumbull.
- June 27, 1819.—Baptism of Judson's first convert.
See "Life of Adoniram Judson," by Edward Judson.
- June 28, 1794.—Birth of Allen Gardiner.
See "Pioneers and Founders," by Yonge.
- June 28, 1857.—Massacre at Cawnpore.
See "Encyclopedia of Missions."
- June 28, 1834.—Martyrdom of Lyman and Munson in Sumatra.
See "Encyclopedia of Missions."
- June 29, 1810.—American Board of Commissioners for Foreign Missions first appointed.
See "Encyclopedia of Missions"; also MISSIONARY REVIEW, February, 1909.
- June 29, 1864.—Consecration of Bishop Crowther.
See "Samuel Crowther," by Jesse Page.
- June 30, 1315.—Martyrdom of Raymond Lull.
See "Raymond Lull," by S. M. Zwemer.

Suggestions for a Program on Dr. John Scudder

1. *Scripture Lesson*: Our Lord's command to heal the sick, Luke 9: 1-6.
2. *Quotation*: "Eternity will be long enough to rest in."—*John Scudder*.
(To be used as a wall motto and memorized.)
3. *Map*: On a map of the world fasten tiny gold stars or small red circles to represent Dr. Scudder and his descendants in their respective fields of work.
4. *Introduction*: Note the growth of medical missions during the last century by decades.
(See MISSIONARY REVIEW, September, 1900, p. 734.)



THE SCUDDER MISSIONARY FAMILY TREE

This is not a genealogical chart of Dr. John Scudder's family, but includes only those descendants who have been engaged in foreign missionary work

DR. JOHN SCUDDER, FIRST AMERICAN MEDICAL MISSIONARY

Sailed for Ceylon, June 8, 1819

BY MISS BELLE M. BRAIN, DETROIT, MICH.

When Dr. John Scudder sailed for Ceylon on June 8, 1819, there were no medical missionaries at work in the world.* At the beginning of the century there had been two—John Thomas, Carey's colleague in India, and Theodosius Vanderkemp, the famous Dutch physician of the London Missionary Society in South Africa. But Thomas died in 1801 and Vanderkemp in 1811, leaving no successors.

Dr. Scudder was born September 3, 1793, at the little town of Freehold, N. J., his father being a lawyer of high repute and his mother a woman of broad culture and the deepest piety. Like Samuel, he was given to God at his birth; and like Samuel,

he was a child of God from the beginning. "I scarcely knew when he was converted," says his mother; "he seemed always to be possess of the Christian temper."

He was, too, possess of a spirit of self-sacrifice and care for others which early began to manifest itself and was a marked characteristic of all his after years. When but a little lad he went about the streets gathering sticks to make fires for the poor and sick. One day he was found tugging at a heavy rail. "What are you going to do with it, John?" he was asked. "I am taking it to Miss Becky," was the reply. "She has no fire."

Near his home lived a drunken neighbor, Mr. John C——, who one night, in a drunken frenzy, drove his wife out-of-doors. She was a good

* Dr. Alexander Pearson, who went to China in the employ of the East India Company in 1805, did much philanthropic work among the natives, but he can hardly be counted a medical missionary, as is sometimes done.—B. M. B.

woman, a strict Episcopalian, and little John was sorry for her. One day he said to her husband, "Mr. C——, why do they call you 'Devil John'?" The wife was terrified, fearing he would strike the child, but it seemed to bring him to his senses. "If you will throw away your bottle for forty days," the child continued, "I will keep Lent with your wife!" It was a strange bargain, but it worked the reformation of the man, who became both a total abstainer and a Christian. Years after, when John Scudder was in India, he wrote, "I charge Mr. C—— to meet me in heaven"—a message which deeply affected the good old man.

This helpful spirit was manifest also at Princeton, where he did all in his power to win his companions to Christ. When introduced to new students it was his custom to invite them to his room, saying, "I'll be happy to see you at No. 47." Of the lonely homesick boys who accepted this invitation one at least became an earnest Christian through so doing.

The great desire of his heart was to study for the ministry, but his father being opposed to this, he took up medicine instead, largely because of the opportunities it offered for saving souls.

After graduating from the New York Medical College in May, 1815, he began to practise in the eastern section of the city, where he soon achieved remarkable success. So great was his skill and so kindly his manner that the number of his patients increased from day to day, and such was his power of gaining confidence and keeping it that those who once employed him rarely made a change.

Bright, indeed, seemed his prospects. The Dutch Reformed Church in Franklin street afforded him good spiritual food and a fine field for Christian work, and in the family of Mrs. Ruth Waterbury, a widow with whom he went to board, he found congenial companionship and a delightful home.

One thing only troubled him. The new-found friends with whom he lived, tho refined and cultured people, cared little or nothing for their souls. Seeing this, he set himself to win them all for Christ, and ere long, largely through his efforts, they all took their places with those who loved the Lord. The elder daughter, Harriet, a lovely girl, became his wife, and the younger son, afterward an eminent divine, wrote the story of his life.

Meanwhile the young physician prospered more and more. His income steadily increased, and his future as one of New York's foremost physicians seemed assured. But one day an incident occurred which changed his whole career. While attending a Christian woman who was ill, he found in her home a copy of the little booklet entitled, "The Conversion of the World, or the Claims of Six Hundred Millions," written jointly by Gordon Hall and Samuel Newell. Asking permission to take it with him, he read and reread it until at length he fell on his knees, crying, "Lord, what wilt thou have me do?" Then came a still small voice, saying, "Go and preach the Gospel to the heathen." Day and night these words rang in his soul.

At first it seemed impossible for him to go. His growing practise; the the large circle of patients, to many of whom he was almost a pastor; the re-

sponsible work he was doing in his church; the wife who had joined her life to his with no thought of its leading to a heathen land; the little, two-year-old daughter God had given him—all seemed insurmountable barriers in the way.

But ever and anon there appeared to him a vision of the cross with the crucified Christ, saying, "If I, your Lord and Master, have suffered this for these benighted souls, will not you carry the glad tidings by which alone they can be saved?" At length he said on his knees, "Lord Jesus, I will go as Thou hast commanded."

As yet his wife knew nothing of the struggle through which he was passing. Unwilling to make a final decision without her, he decided to lay the matter before her, and if she said "Nay," to regard it as a providential settling of the question. But tho it cost her a sore struggle and she shed many tears, she heroically decided for the life of a missionary.

The question of where to go was quickly settled. It so happened that, just at that time, the American Board wished to send a physician to Ceylon, and began advertising for a suitable person. Seeing this Dr. Scudder at once offered himself and was accepted by the Board.

When he made his decision public, great was the consternation and dismay. Some declared that he was insane; nothing short of that would make him give up his lucrative practise and go to the heathen. His patients were broken-hearted over the idea of giving up their beloved physician. One man, who called at the house to ask if it was true, burst into tears when told that it was. Even professing Christians objected to his

going. "Let the unmarried men go," they said. "You can make yourself more useful at home."

To their faithful black servant Amy, the thought of being separated from them was so unbearable, that she pleaded to go with them. They tried to dissuade her by picturing the trials of missionary life, but the more she heard the harder she begged to be taken. At last Dr. Scudder began to feel that perhaps the hand of God was in it, and by special arrangement with the board, "the faithful Amy," as they called her, was added to the mission. To the end of her life she stayed with them, rendering invaluable services in many ways.

Departure for India

On the day of their departure for Boston, whence they were to sail, Fulton street dock was crowded with friends who were breaking their hearts with sorrow. In those days the engagements being for life with no provision for furlough, the separation was thought to be final. To the diary of James Brainerd Taylor, a young Christian merchant of New York, we are indebted for the following picture of the scene:

This morning I saw a missionary and his wife take their departure for India. I had the pleasure of being introduced to them. Dr. Scudder appeared cheerful, Mrs. Scudder was bathed in tears, but yet rejoicing. They were surrounded by many friends, and we can with difficulty imagine their feelings as one and another said, "My friend, my sister, farewell forever!" I shall never forget Dr. Scudder's looks nor his words. His eye kindled and his cheek glowed with ardor. As the vessel moved off, waving his hand with a benignant smile on his countenance, he said, "Only give me your prayers; that is all I ask."

So deeply was this young merchant

imprest that from that hour he devoted all to Christ. Giving up his business, he entered Princeton and would have followed in Dr. Scudder's steps, had it not been for his early and much-lamented death.

On June 8, 1819 the ninetieth anniversary of which occurs this year, in company with Messrs. Winslow, Spaulding, Woodward and their wives, the Scudders sailed from Boston in the brig *Indus*, bound for Calcutta. The captain was an earnest Christian, but most of the crew were godless men, who did not relish the idea of being shut up for months with the missionaries. But, as a result of faithful preaching and praying, a revival broke out on shipboard, and long before they reached their destination many of the hardened sailors had made their peace with God.

After four months the *Indus* at length reached Calcutta. While waiting here for an opportunity to embark for Ceylon, the missionaries were the recipients of many kindnesses from Dr. Carey and his colleagues at Serampore.

In due time passage was secured for Ceylon, but Mrs. Woodward being very ill, the Scudders remained with her, while the rest took their departure. She soon recovered, but on October 22, the Scudders' little child was taken ill and died three days after. It was a crushing blow, yet they bore it without a thought of rebellion. Three months later, after reaching Ceylon, a second little daughter was given to them, but at the end of a week, she, too, was taken away.

On March 14, 1821, a little son was born whom they named Brainerd in the hope that it might follow in the steps of the sainted David, but alas!

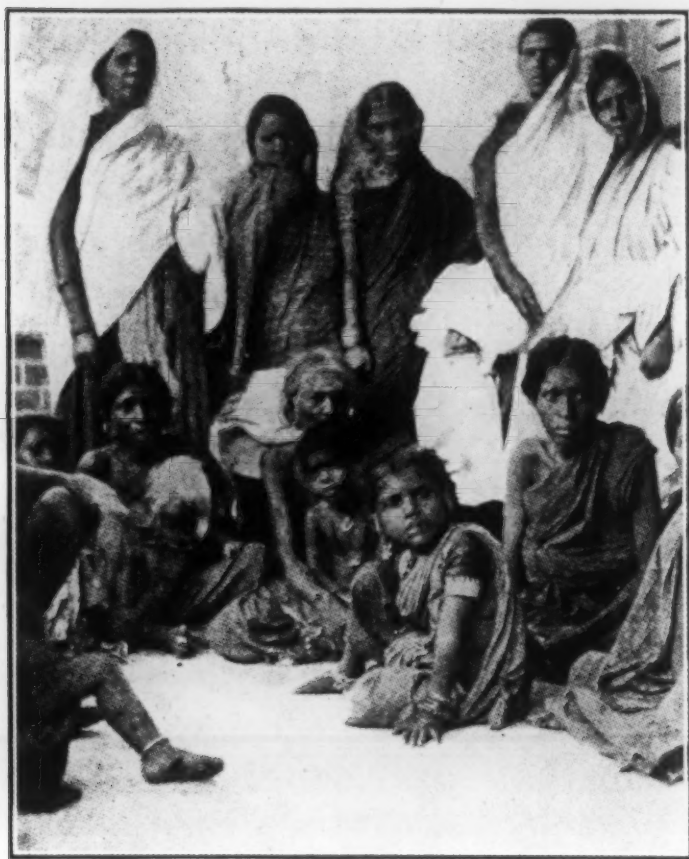
in a few days it died also. "Thus in less than eighteen months we have been called upon to part with three children," wrote the sorrowing father. "May our loss be made up by spiritual children from this benighted people." But on February 5, 1822, God gave them another child, Henry Martyn Scudder, and to their great joy, they were allowed to keep it. After that came ten more children, all save one of whom grew to maturity.

In July, 1820, six months after reaching Ceylon, Dr. Scudder was commissioned to open a new station at Panditeripo, in the Jaffna district in northern Ceylon. On August 8, having studied theology on shipboard, he underwent such an examination in it as the brethren thought necessary and was licensed to preach. Nine months later, on May 15, 1821, he was ordained in the Wesleyan chapel at Jaffanapatam, Wesleyan, Baptist and Congregational missionaries assisting in the service.

It was with feelings of deep solemnity that the Scudders entered on their work. The care of a whole parish of immortal souls seemed to them a heavy burden. The degradation of the people was appalling, and at first they found it difficult "to display a becoming mildness toward them." It was, too, hard to believe that such degraded heathen could be won to Christ. "Were it not for the hope that the day is approaching," wrote Dr. Scudder, "when the heathen shall be given to the Lord for His inheritance, and the uttermost parts of the earth for His possession, my heart would sink within me."

But, taking John Eliot's motto for his own, "Prayer and pains through faith in Jesus Christ will do any-

thing," he plunged into work with great enthusiasm. The early hours of each day were given to the healing of the sick. The only physician among hundreds of thousands, his fame soon spread abroad and the people came to him in great numbers. The surgical operations he performed



DR. IDA SCUDDER'S DISPENSARY PATIENTS AT THE MARY TABOR SCHELL MEMORIAL HOSPITAL, INDIA

seemed to them like miracles. When they saw him amputate limbs, remove cataracts, or tap for dropsy, they thought him a god and declared that in miraculous power he exceeded their greatest idol, Corduswammy.

The great influence he thus acquired was faithfully used for the furtherance of the Gospel. All who came to him were prayed with one by one, and reminded that their present pain was nothing compared to the eternal wo in store for them if they refused the only sacrifice for sin. Tracts were given to all who could read that others might be reached also. Having no printed ones at first, these tracts were written on the broad, fan-like leaves of the palmyra tree.

To the medical work were added the duties of an ordinary missionary. Schools were opened and preaching services maintained. Not content with reaching those who came to him, Dr. Scudder went from house to house, preaching to the people, and from time to time took long tours into the surrounding country also—tours which involved many hardships and no little danger. But even when the way led through dreary jungles infested by wild beasts, he was kept from harm. "They had a commission," he says, "from our divine convoy not to molest us."

As a rule he was kindly received by the people, who were eager to receive the tracts and Portions of Scripture he carried for distribution amongst them. But more than once he was stoned and blasphemed, ridiculed and curst. Yet he counted it all joy and preached the Gospel wherever the slightest opportunity afforded—to the farmers in the fields, the fishermen on the beach, the beggars in the streets, the carpenters at work upon the mission premises. The attention of these last was arrested by drawing a parallel between them and those engaged in building Noah's ark.

All this was accomplished in a debilitating climate and in heat so intense that he often longed to be in Greenland for a little while. Yet he allowed himself but little respite. "Eternity will be long enough to rest in," he was wont to say.

It was an overburdened life, yet in the midst of it the busy missionary found time for private devotion. "An hour and a half at early morn," says his son, "and an hour at night were always sacred to reading

the Bible, meditation, praise and prayer. At noon he read the Bible regularly also. Every Friday until midday was set apart as a season for fasting and prayer. His worship of God was not, however, confined to these appointed hours. His heart was a shrine on which Jehovah-Jesus was written, and from it a cloud of incense was always going up." These habits of devotion were continued to the end of his long life. No wonder he was so marvelously used of God.

The Missionary's Wife

Meanwhile Mrs. Scudder was proving herself a missionary of the truest sort. Notwithstanding the care of her large family she taught in the schools, held sewing-classes for the women and visited them in their homes. When the doctor was off on his long tours the care of the entire mission devolved upon her. Yet she was brave and cheerful, sending him off with a smile even tho it cost her much to let him go. "I often recall the feelings I once possess," she says. "Before I left America, I thought that in a heathen land I could not endure the absence of my husband for a single day."

Had it not been for faithful black Amy, who not only assisted in the care of the household but rendered efficient service in the mission also, it would have been impossible for Mrs Scudder to accomplish all she did. "It was a favoring Providence that gave this woman to the Scudder family," says Dr. Waterbury. "Through mental culture and growing piety she became a companion to Mrs. Scudder, tho she never presumed to consider herself other than a Christian servant."

One great source of anxiety was

Dr. Scudder's slowly failing health. In 1821, in the first flush of missionary zeal he undertook a long tour on foot, which so prostrated him that he was never quite so well again. Tho he worked incessantly, it was always with the handicap of failing strength. "I shall never look back to that long tour without regret," he wrote in after years. "Had I gone in a palanquin much labor might have been secured to the mission. I must travel in the best way I can. My health is too important to be sacrificed for a few rupees."

In the autumn of 1829, his condition became so serious that by vote of the mission he was sent to the Neilgherries (*neil*, blue; *gherry*, mountain), in the western coast range of India, where the climate is cool and bracing. It was left to Mrs. Scudder to decide whether or no she should go with him. The thought of staying alone filled her with dismay, yet she heroically resolved to let him go without her. "I had thought," she says, "that should it be necessary for him to leave I would accompany him at all events. But when I looked around at my charge at Panditeripo, and saw the sacrifice that must be made if I too left the station, my cry was, 'Lord strengthen me to take up my cross.'"

Nearly a year later, on August 18, 1830, she had the great joy of welcoming him back again, not fully restored, but very much better.

One important result of Dr. Scudder's visit to continental India, where he had been appalled by the vastness of the field and the lack of laborers, was the opening of a new station at Madras in 1836, under the care of himself and the Rev. Myron

Winslow. Tho he loved his work in Ceylon, this transfer to a wider field was most welcome, and he threw himself into the new work with great ardor.

The plan of work was much the same as in Ceylon. A large printing-press was soon at work. By agreement Mr. Winslow took charge of this, while Dr. Scudder, loaded his bullock-cart, or bandy, and made long tours into the interior preaching the Gospel and distributing thousands of tracts and Portions of the Scriptures. It was exhausting work, yet there were few places in all that part of India he did not visit. So great was the demand for books, that on one occasion he stood at his post eleven consecutive hours without stopping to eat, tho he had his assistant bring him coffee.

There was, too, not a little danger in the work. His son tells of one occasion on which he nearly lost his life: "On one of his tours an immense crowd being collected, a band of fierce Mussulmen demanded books of the bandy-man employed to transport them. When refused, one of them advanced brandishing a club, with which he would no doubt have killed the bandy-man and my father also. With admirable self-possession, my father ran up to him, and stroking his beard, exclaimed, 'My brother!' my brother!' This token of Oriental obeisance appeased his wrath and quiet was restored. My father said the danger was so imminent that the saliva in his mouth instantly dried up, leaving it parched as tho by long thirst."

It was no small trial to Mrs. Scudder to stay alone in Madras, not knowing what was befalling her husband. During these periods of separation, a constant correspondence

was kept up between the two, who were ever the most devoted of lovers.

The Letters

A few extracts from Dr. Scudder's letters at this time will serve to reveal the true character of the man.

June 27, 1838.

MY DEAREST—I reached this place this morning about nine o'clock. . . . I hope you and the dear children are well. You must, my dearest, endeavor to cheer up under our separation. Eternity will be long enough for you and me to be together. We ought to rejoice to suffer all we can for God's glory. I believe we shall rejoice in it much; yea, just as much as we do it for *His* glory. I rejoice to think I have *more* of your prayers for the divine blessing upon my labors than when I am at home. . . . Now, my dearest, do try and pray, especially at *eight o'clock* each night, as we spoke about. I should like to have a season with you at twelve o'clock—as near as we can wake up—on *Saturday* night. You must take up with this short letter this time. I shall, D. V., write you next week, but when I can not tell, as I may not come across a post-office before next Thursday or Friday, so do not be in trouble if you do not hear from me for *many* days. Now, my dearest, stay your mind on Jehovah-Jesus, where *mine* is. Grow in grace while I am away and then you will rejoice much in my having been absent.

June 8, 1839.

MY DEAREST—To-night will be a week since I left you. You speak of these tours wearing you and me out. We must not think of wearing out this thirty years while so much land remains to be possessed. These tours may do me good on the whole. As to your wearing out, you must not *think of it*. . . .

My dearest, do you recollect that this is the 8th of June? Hope you and Winslow will together celebrate this *twentieth* anniversary of our leaving America. Great mercies demand great gratitude and praise.

Now, my dearest, farewell till we meet. Let your prayers ascend that the Word

may have free course, and obtain the rain from heaven. Much love to the children and Brother Winslow. Edward—does he love Christ? Ask him.

December 17, 1839.

MY DEAREST—This is a memorable day. Twenty years ago to-day we reached Tilipally. I have been looking out the passage, "Hitherto hath the Lord helped us": I Sam., vii., 12. Truly *we* may say, hitherto hath the Lord helped *us*—helped us in sickness and health, in trials innumerable and sometimes not a little severe. . . . It is now past twelve o'clock, and I have been, according to our agreement, at the throne of grace, praying for you and for the children. . . .

December 29th—I hope you and the dear children are well. For your comfort and joy, think of the number of precious souls who will hear of Jesus from my mouth while absent from you. Put yourself, my love, in their place. Suppose you had never heard this name, *would you not wish some husband to leave his wife to come and tell you of Him, and put in your hands His Word?* . . .

Memorandum—My old cloak needs my dear wife's thread and needle very much. This old stand-by must yet be my companion and must be rigged up.

While making an important journey across India, in the interests of the mission, Dr. Scudder contracted jungle fever and became so ill his wife's worst fears for him seemed about to be realized. She was sent for, and started at once, taking her little son with her. So great was the need of haste, that tho the way led through a region infested by wild beasts, she traveled by night as well as by day, which greatly enhanced the danger.

One night, in the worst part of the jungle, as the darkness came on, the bearers became so terrified at the roaring of the tigers that they suddenly fled, leaving her alone with her child. With none to protect her save the God of Daniel, she spent the long hours

of that awful night in prayer. Ever and anon she heard the tramp of elephants and the roar of tigers as they circled round the spot, ready to spring upon their prey. "But God held them back," says her brother, "and sent His angels to guard his dear ones from the death they feared."

In the morning the bearers returned and the journey was resumed. When she reached her husband, the crisis was past and he was out of danger, but it was months before he was well.

In 1842, after twenty-three years in India, Dr. Scudder was obliged to confess himself unable to continue his work. The seeds of the jungle fever were still in his system, and he was subject to frightful headaches brought on by exposure to the sun. His left arm, too, was partially paralyzed and hung useless at his side. A year on the Neilgherries did no good, and he finally consented to go to America in the hope of prolonging his life. Embarking at Madras, on April 1, 1842, with his wife and four children—the six older ones had already been sent to America to be educated—he landed at Philadelphia on August 11.

Tho Dr. Scudder had come home to rest, he was by no means idle. Whether in India or America he was ever about his favorite work of winning souls. "It was his constant practise," says his son, "to converse about their souls with all who came in contact with him. Be he coolie, hawker, servant, stranger, friend—be he black or white, child or adult, rich or poor, he spoke to all of Jesus and the great salvation. And God made him the means of many conversions."

But his greatest work, while in America, was with the children. In the

hope of raising up a generation of missionary workers, he gathered the children together in almost every large city and town, and pleaded with them to give their hearts to Jesus and themselves to missions. North, south, east and west he traveled until he had addrest more than 100,000.

"He succeeded in leaving a vivid impression on the children," wrote one of them in after years. "Possibly this owed much to the striking person of the man. A childish recollection presents him to me as tall and commanding, with very white and erect hair, usually adorned while speaking, with gold-bowed spectacles pushed up from the nose; a penetrating eye that fixt attention and a voice that could terrify as well as please. The fervor of his manner, which was impressively solemn at times, made children listen to him, and come away with a sense of accountability to him, in the matter of personal devotion to the work of missions; for it was a frequent word of the doctor's that he should expect to meet this child and that in India—yes, at the very landing-place in Madras; and many a one, in the simplicity of a child's reasoning, felt it incumbent upon him not to disappoint his confident friend."

Many were the letters he received from the children, telling of societies formed, and money given and resolves made to be missionaries at some future day. The full result of this work eternity alone will show, but it is encouraging to know that in after years many an applicant for missionary service, when asked what first led him to think of engaging in such work, replied, "Dr. Scudder's appeals to me in childhood."

Useful and happy as he was in America, Dr. Scudder was ever longing for India and his much-loved work. "There is no place like India," he frequently exclaimed. "It is nearer heaven than America."

After four years his health was so much improved that he was able to return. Sailing on November 18, 1846, accompanied by his wife, he landed at Madras in March, 1847, and was soon busily at work again.

Less than three years later, a heavy blow fell upon him. On November 19, 1849, after a very brief illness, the wife who had been his joy and comfort for more than thirty years was taken from him. The thought of losing her had always been unbearable. "When his children died," says Dr. Waterbury, "he exclaimed with a sort of prophetic agony, 'what if it had been their mother!'" With his failing health he had thought to go before her, but now she was taken and he was left.

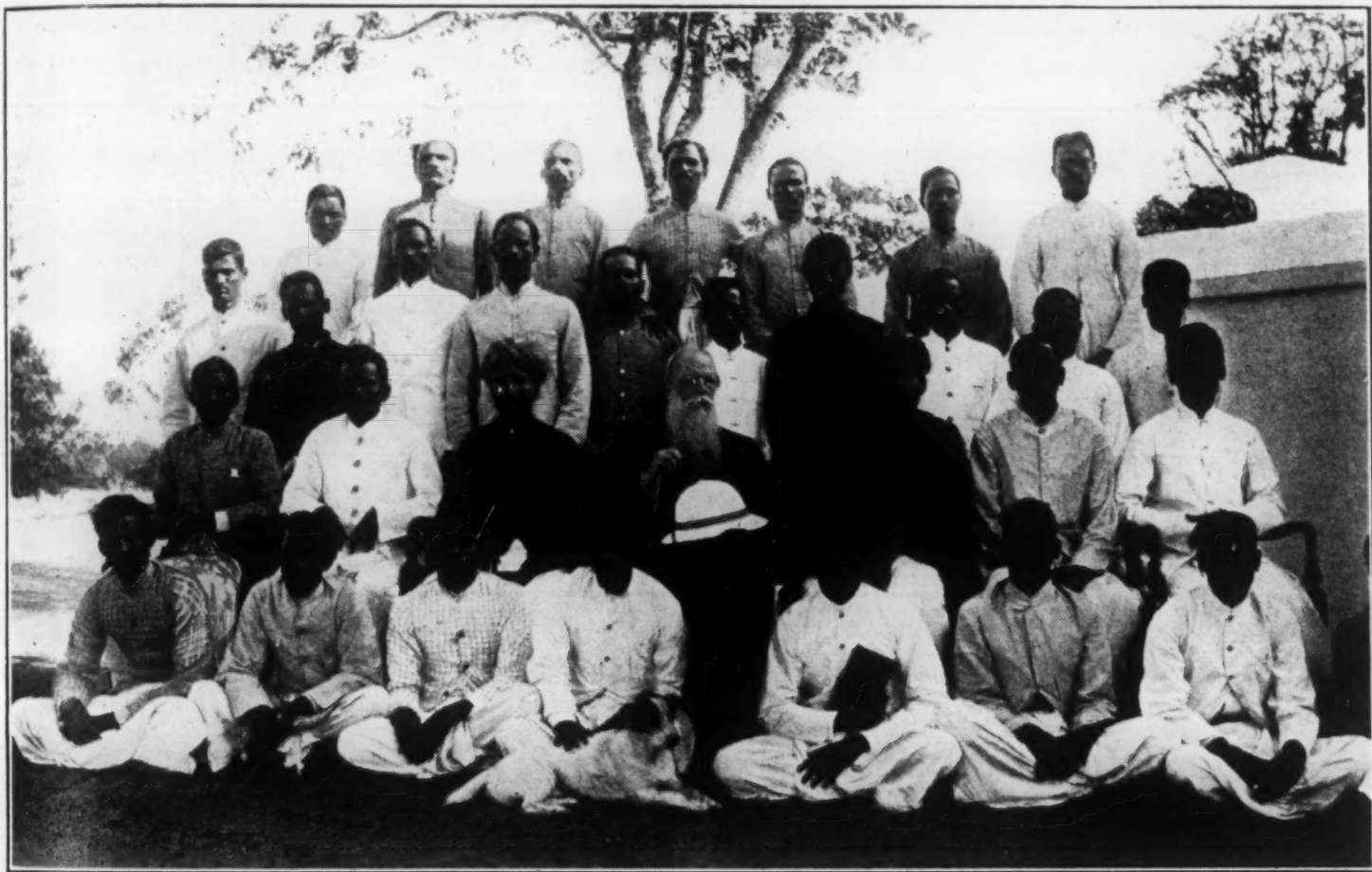
Little as he knew it, another sorrow had also fallen on him. At the end of January word came that his son Samuel, who was studying for the ministry, had died at Princeton three days before his mother.

Sore as was his sorrow, the brave old missionary plunged into work with unabated zeal. But at the end of four years his strength had failed so much that he was urged to make a second visit to America. But he refused, saying, "I wish to die in India, and be buried side by side with my beloved wife."

He consented, however, to take the shorter voyage to South Africa. Accompanied by his son, Joseph, he arrived there in November, 1854, so much benefited by the voyage that he

at once began his favorite work of preaching Christ. Crowds gathered to hear him, and his work was greatly blest, but in the midst of these happy labors he was suddenly taken home. On January 13, 1855, having lain down to rest before conducting an afternoon service, he sank into a deep sleep from which he never awakened.

It was not always easy work to train them for God, for they had their faults like other children. Henry, the eldest son, was a headstrong, wilful, reckless boy, who, having been sent to America to be educated, gave his uncle much trouble. But prayers were constantly ascending for him both in India and in America, and at length



DR. J. W. SCUDDER AND THE TEACHERS AND STUDENTS OF THE ARCOT THEOLOGICAL SEMINARY, INDIA

The funeral services were held in the Dutch Reformed Church at Wynberg, eight miles from Cape Town, where he was also laid to rest.

The story of Dr. and Mrs. Scudder would not be complete without some mention of the wonderful missionary family they raised up. They had in all fourteen children, ten of whom lived to maturity. As each one came it was given to God and carefully trained for His service. All birthday anniversaries were set apart as seasons of fasting and prayer, and the children were literally prayed into the kingdom.

he gave himself to God. It was afterward found, by comparing dates, that at the very time God changed his heart in America, his father and mother had spent a week in fasting and prayer for him in India.

It was the daily prayer of both these Godly parents that all their children should not only be Christians but missionaries. One by one eight sons were sent to America to be educated, in hope that they would return to preach Christ in India. So richly was their faith rewarded that all came back save one—Samuel, the son who died at Princeton. Had he

lived, he too would have joined in the work. Shortly before his death he wrote: "I hear the voice of my father and brothers calling me from my native land, 'Come over and help us,' and I must hasten to obey."

The two daughters, Harriet and Louisa, tho not officially connected with any board, were practically missionaries. Previous to their marriage to two English gentlemen in India, they rendered much assistance to their brothers in the work.

The missionary spirit has fallen, too, upon the grandchildren, no less than fifteen of whom are engaged in missionary work.

From data furnished by Dr. Henry N. Cobb, secretary of the Board of Foreign Missions of the Reformed Church in America, and Miss Mabel T. Van Vranken, of Albany, N. Y., a connection of the Scudders, the following list of the children and grandchildren who became missionaries has been compiled:

I. CHILDREN.

Henry Martyn Scudder, M.D., D.D., India, 1851-64; Japan, 1887-89.

William Waterbury Scudder, D.D., India, 1852-73; 1884-95.

Joseph Scudder, M.D., India, 1853-60.

Ezekiel Carmen Scudder, M.D., D.D., 1855-76.

Jared Waterbury Scudder, M.D., D.D., 1855-.

Samuel Scudder. Died while in college.

Silas Downer Scudder, M.D., India, 1860-74.

John Scudder, Jr., M.D., India, 1861-1900.

Harriet Scudder, India, 1854-55.

Louisa Scudder, India, 1855-61.

II. GRANDCHILDREN.*

Children of Henry M. Scudder.

Henry Martyn Scudder, Jr., India.

Catharine Sophia Scudder, India.

Doremus Scudder, Japan and Hawaii.

* Clarence G. Scudder, son of Dr. Jared Scudder, died in 1888 when preparing for the foreign field, and William H., son of the same, Charles Judson, son of Dr. John Scudder, Jr., and John L., son of Dr. Henry Martyn Scudder, are ministers of the Gospel in America.

Children of William W. Scudder.

Lewis R. Scudder, M.D., India.

Mary Katharine Scudder, India.

Frances Anna Scudder, India, now Mrs. Williams, of Glastonbury (Conn.).

William Waterbury Scudder, Jr., superintendent of Congregational Home Missionary Work in Washington and Idaho.

Children of Ezekiel C. Scudder.

Ezekiel Carmen Scudder, Jr., India and Porto Rico.

Frank Seymour Scudder, Japan and Hawaii.

Children of Jared W. Scudder.

Bessie M. Scudder, India.

Julia C. Scudder, India.

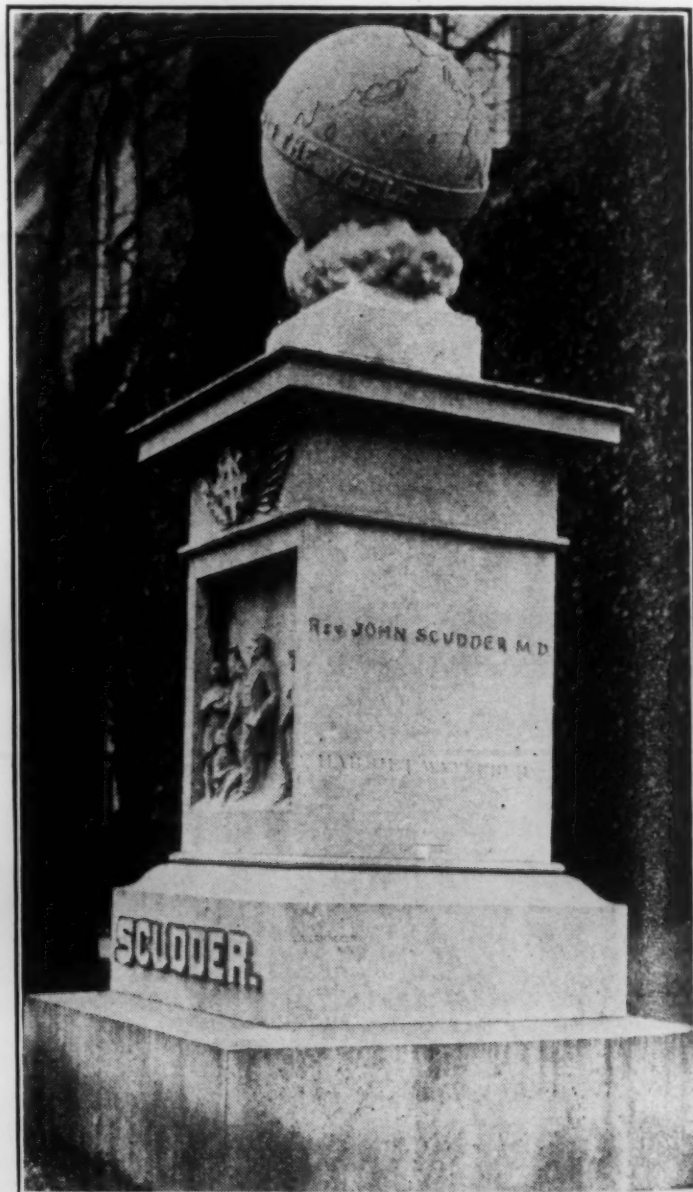
Children of John Scudder, Jr.

Lewis W. Scudder, North American Indians.

Henry Johnstone Scudder, India.

Walter Tracy Scudder, India.

Ida Sophia Scudder, M.D., India.



THE SCUDDER MONUMENT

NEW BRUNSWICK, N. J.

Erected by the children of the Reformed (Dutch) Church in America, in memory of Rev. John Scudder, M.D., and his wife, Harriet Waterbury Scudder. One side reads "God gave Dr. Scudder the desire of his heart in calling all his offspring, seven sons and two daughters, to the missionary work in India."

RIOT AND BLOODSHED IN TURKEY

BY CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

The rejuvenated Ottoman Empire has been passing through a period of unexpected riot and bloodshed, fortunately restricted in area to the city of Constantinople and the distant region of Adana, Hadjin and Aleppo. The outbreak at the capital was in the nature of a counter-revolution, by which the power of the Committee of Union and Progress was for the time overthrown, some of their number were slain, and the reins of government passed again into the hands of the wily Sultan, Abd-ul-Hamid. The suddenness of the revolt caught the Reform party unprepared, and cast a deep gloom over the city and the country, which had hoped for an era of real liberty and justice. Later events have shown that the Sultan brought about the uprising by liberal gifts of money to the soldiers of the First Army Corps, stationed at the capital. They were bribed to capture and kill or imprison their officers, and kill any member of the committee whom they could find, and otherwise terrorize the city in the interests of their sovereign. The ministry was changed; fair promises were made by the new cabinet; but the insistence on the maintenance of the *Sheriat*, or Moslem sacred law, was the most ominous factor. It revealed the true strength of the reactionists,—their appeal was to Moslem fanaticism, and this meant the overthrow of the religious equality declared last July.

The return to the old régime was, however, short-lived, for the Young Turks army of occupation within ten days captured the city after a bloody battle, made Abd-ul-Hamid a prisoner and set up his imprisoned brother, Mehmed Reshad, as Mehmed V.

The subsequent inquiries have revealed to what awful lengths the fanaticism of the old Sultan's adherents might have gone; for it was discovered, beyond a doubt, that all foreigners, including the ambassadors, were to have been killed in a general massacre of Christians on the day following that on which the army of Shevket Pasha entered Constantinople.

The ringleaders of the mutiny were summarily punished, the *softas* and *mollahs*, or religious leaders of the Moslems—so conspicuous on April 13th—have disappeared from view. After some weeks under martial law, the city has resumed its normal aspect, and quiet and security prevail. The new Sultan, Mehmed V., has girded on the mighty sword of Osman, and seems to be proving himself more of a power for good than was anticipated.

The Armenian Massacres

Meanwhile, in a remote province of the empire, five hundred miles from Constantinople, another struggle has been going on simultaneous but radically different. Some twenty or twenty-five thousand lives have been cut off, and cities, towns and villages devastated, in the region between Hadjin on the north and Latakia on the south. Two American missionaries, Messrs. Rogers and Maurer, of the A. B. C. F. M. and the Mennonite missions respectively, have been martyred. American and French mission property has been destroyed. It is not strictly correct to class these massacres with those of 1895-96; for this time there was armed resistance on the part of the Armenians.

The Rev. Stephen Van R. Trowbridge, formerly of Brooklyn, a mis-

sionary of the American Board of Commissioners for Foreign Missions, the only American or European to witness the killing in Adana of D. M. Rogers and Henry Maurer, fellow missionaries, has sent us the following account, dated Adana, April 24th:

"For two days preceding the outbreak there had been a bitter feud between Moslems and Christians. In one vineyard shooting was begun and hatred was aroused on April 12th. An Armenian who had been beaten shot one of his opponents dead and wounded two others. This man escaped to Messina and booked passage on a vessel.

"The body of the Moslem killed in the vineyard was dragged to an open square and left there exposed by the Turks as a fanatical challenge.

"A rumor spread among the Armenians on April 14th that massacring by the Turks had been begun, and as a demonstration of self-defense a volley of shots was fired from the roofs of Christian houses.

"This was interpreted in the Moslem quarters as an attack, and the word spread like wildfire that the Armenians were in revolt and must be crushed.

"Firing and fighting began April 14th between Moslems and Armenians which resulted in a number of casualties on both sides. By nightfall it was clear that incendiaries were at work, for several districts of the city were covered by clouds of smoke which rolled out far into the country, where vineyards and country houses also were burning. All night long the reports of firearms rang out from all sides. The roofs and parapets of houses, minarets, windows with shutters and other ambuscades were used. The most persistent and dangerous fusillade came from one of the minarets on the border of the Armenian quarter.

"A fresh outburst of smoke near the girls' school showed that we were

threatened by fire. The wind fanned the flames and drove them from house to house in our direction. Mr. Rogers was guarding the home of Miss Wallace and the dispensary across the street from the school. It was clear that the large school, a building of brick and wood, was in danger. We spent the morning in ripping off projecting woodwork and the porch posts. It soon became evident that direct efforts to put out the flames must be undertaken. Up to that time no one had dared to go on the streets because of the shooting from one end by Moslems and the other by Armenians. Moslem pillagers, armed and in desperate mood, were looting the houses opposite the buildings on fire.

"Mr. Maurer (of the Mennonite Mission) and I took a crowbar and an ax, and crossed the street to destroy the wooden porches, shutters and stairways of the houses between the fires and the girls' school. We carried pails of water, which we threw wherever we saw flames breaking out.

"All this time there had been no sign of any effort on the part of the government authorities to stop the rioting, pillaging and burning. No soldiers or police had appeared nor had any pumps or apparatus for fighting fire been brought out. The only news we had of the soldiers was the galling fire from the minarets. This shooting apparently was directed at the houses where the Armenians were resisting by a return fire.

"When I first climbed to the roofs near the flames armed Moslems appeared on three sides within close range. When they understood that I was not firing on them, but had come to work against the flames, they lowered their rifles and assured me with many pledges that I might go on unmolested. Then three Turks appeared at the windows of a house just across the street, and, after assuring me of my safety, they dropt back again to their work of plunder. Back of that house in a well-protected position was a turbaned Moslem covering these looters with his rifle and firing fre-

quently to protect them. Two other Moslems appeared suddenly on my left, but, perceiving my purpose, they bade me feel no concern.

"In the meanwhile Mr. Maurer, who had been carrying water in pails from the yard of the girls' school, came up to me and made use of a crowbar in throwing down a wall one side of which was burning fiercely. We worked with pails of water, the crowbar and the ax for over an hour. It seemed that we must have help. We repeatedly begged some Armenian young men who were lurking around the street corners shielded from the Moslem fire to put away their arms and come and save the school building.

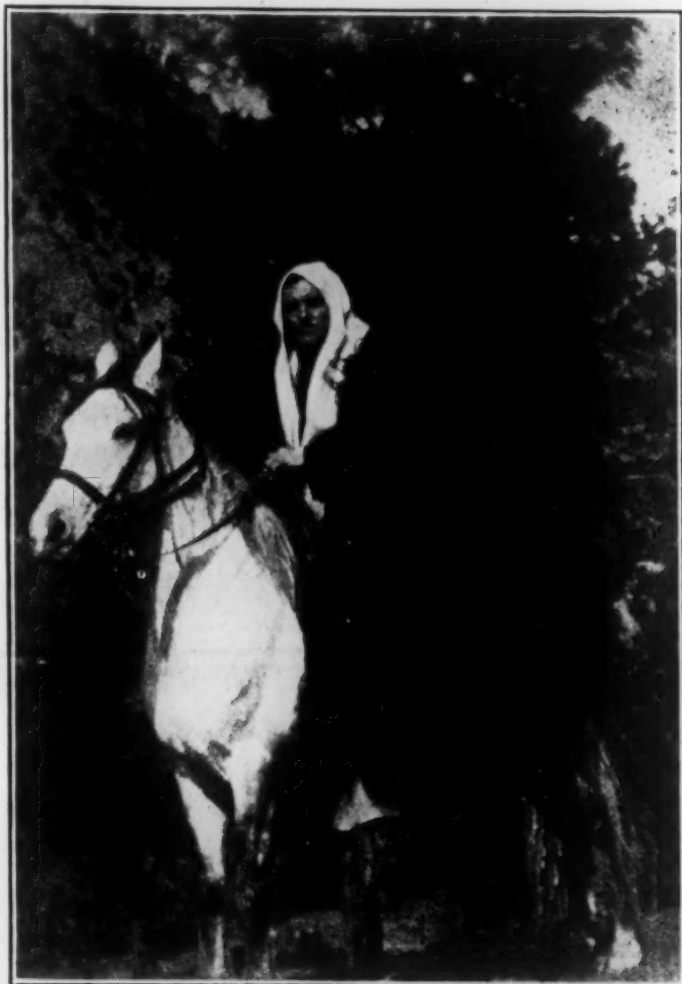
"The real danger that prest upon our minds was not the possible loss of the building, but the perilous situation in which our American friends, the hundreds of Christian refugees and the eighty schoolgirls would find themselves in case the building burned.

"In every direction there was rioting and shooting. There was no refuge except possibly in the Protestant church, some distance away, and even this was threatened from three sides by the conflagration.

"So we came back to the school and asked for volunteers. Mr. Rogers came at once. He had been in Miss Wallace's house, and did not know how close the fire had come. He carried water back and forth three times. Mr. Maurer was using the crowbar against a wall, and I, higher up on the roof, was pouring water on places just catching fire. We had thus worked a considerable time without being harmed by the Moslems, when the Armenians at the other end of the street commenced firing on the houses where the looters were at work. Suddenly two shots rang out not more than eight yards from where we were working. Mr. Rogers, who was in the street bringing water, was mortally wounded. He called to me and then fell in the middle of the street. The other bullet hit Mr. Maurer in the left lung near the heart, a wound that caused him to suffer great pain. The

crowbar fell from his hands. He then climbed down the ladder and collapsed at the side of Mr. Rogers.

"Immediately after these two shots several other bullets from the Moslems who had fired them whizzed past me. I dropt almost flat on the roof and made my way to the edge, whence I could see Mr. Maurer climbing down the ladder with the greatest difficulty.



STEPHEN TROWBRIDGE IN TURKEY

I could also hear Mr. Rogers groaning. My first thought was to help my two comrades home to have their wounds treated. Consequently, without concealing my intention, I stept to the lower roof and climbed down, and went rapidly to the school to tell Dr. Thomas D. Christie and Frederick W. Macallum.

"Just then the British vice-consul at Mersina, Major Daughy-Wylie, arrived with twenty Turkish soldiers on a tour of the city. They rode up and found Mr. Rogers and Mr. Maurer lying wounded in the street. The entire neighborhood was deserted. The soldiers were ordered to the roofs to fire in several directions, but by this time the murderers had disappeared.

"Mr. Maurer died a few minutes later in the school building and Mr. Rogers lived only a few minutes longer than Mr. Maurer. He did not regain consciousness. Both men passed peacefully away, as good soldiers of Jesus Christ.

"Events have shown clearly that the Adana Government acquiesced, if it did not participate, in the indiscriminate assaults which were made by fire, rifle and sword upon the entire Armenian community, including our Protestant congregation.

"It was necessary for me to reach the Governor of Adana by a dash across the city, carrying a Turkish flag and accompanied by two Turks. The Governor was running about in dismay, and he could scarcely give a coherent answer to my questions and demands. I told him of the murder of Henry Maurer and D. M. Rogers, American missionaries.

"He turned pale at my statement, and his answer was: 'We can not be responsible.' To this I replied: 'You must be responsible; we have no other force to rely on except the Government. You have completely abandoned us through this crisis.' The Governor was so alarmed and confused that it was clear that he had no mastery of the situation.

"Armenians begging refuge at Government headquarters were killed in the market-place. Villagers who brought prisoners to the Government headquarters were asked: 'Why did you not finish these Giaours in the villages? Why have you brought them here?'

"A conservative estimate of the Christians killed in the city of Adana is 3,000. We believe that not less than 20,000 perished in the towns and villages of the province. The surviving Armenians in the province are largely women and children—about 25,000 souls without homes, shops, tools, clothing or bread. A most pitiable and wretched multitude is passing up and down the streets of Adana like a lost people. They throng the big factory yards, where a dole of flour is given

out by the relief committee. 'Crowds of broken-hearted women and children are coming in from the country to even greater misery in the city.'

In order to understand and to trace the connection between the trouble in Silesia and that in Constantinople, we must go back some months.

It is not surprising that among people who for thirty years had not been allowed to use the word liberty, the very nature of the liberty suddenly awarded them should be misunderstood. Some were persuaded by demagogues that it means freedom from taxation, and that they must hereafter refuse to pay taxes. In schools and colleges the students seemed to be seized with the idea that it meant liberty to do as they chose; and in nearly every American institution in the empire there was more or less trouble. Some of the more harebrained Armenians took advantage of the opportunity to urge on their compatriots the reestablishment of the ancient kingdom of Armenia, with its capital at the ancient city of Sis. This revolutionary feeling was especially strong in the region of Adana and Aintab. Even in Central Turkey College, at Aintab, it showed itself in such an aggravated form—in the insistence of the students on carrying firearms into the classrooms—that finally the college had to be cleared of these students by Government troops, at the request of the missionaries in charge, and was temporarily closed. Throughout the region, Armenians were arming themselves, and openly boasting that they were going to reestablish their kingdom. Incensed at this, the Turks were with some difficulty held back from attacking these men. For some weeks the situation apparently improved; but

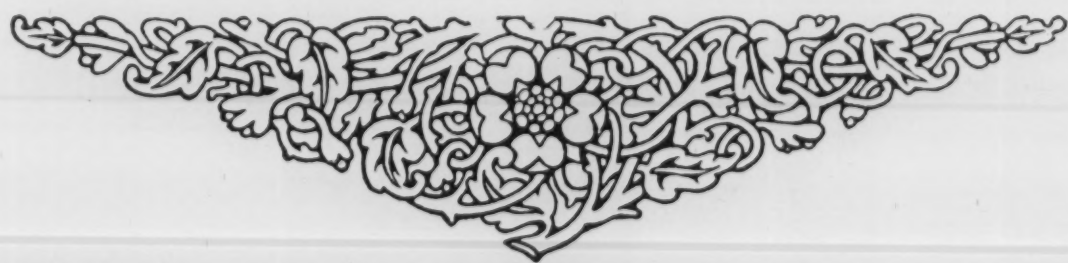
when Abd-ul-Hamid made his desperate effort to regain his power, by letting loose the fanaticism of his Moslem subjects, the crisis offered the best opportunity for displaying the spirit of the green flag, and the Sultan sent word to Adana to kill. The evident intention of the orders and of those who carried them out was to exterminate the male population of Armenians. In several villages this was actually accomplished.

It will be seen how different were the conditions at the two ends of the empire. At the capital, it was for the first time in history Turk against Turk, Moslem *versus* Moslem—the liberal against the reactionary. In Adana it was Turk against Armenian, Moslem *versus* Christian, the fanatic against the revolutionist. Foreigners were in danger at both points, tho not directly attacked; and the killing of Messrs. Rogers and Maurer was probably due to a misunderstanding. But the reestablishment of the constitutional government, with the new Sultan at its head, has apparently brought back tranquillity and order.

Five brave American women were besieged for many days in Hadjin, by a horde of fanatical Moslems; but relief came in time to save them from loss. The American Board property at Kessab was destroyed by a mob, but the only missionary there, Miss Chambers, was unhurt. At Adana, by the heroic work of Missionaries Trowbridge, Rogers and Maurer, the flames

were prevented from reaching the American premises; and in no other place, so far as heard from, were the lives or property of Americans in imminent danger. The missionaries of the Central Turkey Mission of the A. B. C. F. M. were assembled at Adana for their annual meeting when the outbreak occurred; and were thus partakers in the danger.

Thus in a carnage of blood and fire ended the reign of Abd-ul-Hamid. Having deposed a brother to ascend the throne, he is himself deposed to make room for another. His last appeal to the fanaticism of his followers was not successful; and the natural inference is, that when the call of the Caliph, backed by millions of money, fails to rouse the Moslem, there is comparatively little danger of a widespread Moslem rising in the future. For even the Sheik ul Islam has taken a more liberal attitude toward non-Moslems, and the spirit of toleration is in the Ottoman atmosphere. Let the Christian Church seize this unique opportunity, and demonstrate to the Ottoman Empire its conviction that Christ is the only hope for every race, and the result in the Ottoman Empire will be as far-reaching as the uttermost bounds of Islam. To-day Turkey needs more Christian men, and more money and more prayers, to help train Turks, Armenians and Greeks into a fuller understanding of the meaning of Christian liberty and progress.



THE CANADIAN NATIONAL MISSIONARY CONGRESS

LAYMEN'S MISSIONARY MOVEMENT

Toronto, March 31st to April 4th, 1909

BY REV. J. L. STEWART, CHENGTU, CHINA

Missionary of the Canadian Methodist Church

CANADA'S MISSIONARY POLICY

In view of the universality and finality of the Gospel of Christ, and of the spiritual needs of mankind, we believe that the Church of our generation should undertake to obey literally the command of Christ to preach the Gospel to every creature.

According to their several ability and opportunity, we believe that the laymen of the Churches are equally responsible with the ordained ministers to pray and to work for the coming of the Kingdom of God upon earth.

We believe that every Christian should recognize the world as his field, and to the full measure of his ability work for its evangelization.

We recognize the clear duty of the Churches of Canada to evangelize all those in the Dominion, or who come to our shores, who have not been led into the Christian life, and also to provide for the adequate preaching of the Gospel to forty millions of souls in the non-Christian world.

We accept the estimates of our missionary leaders, that at least \$1,300,000 annually should be contributed toward our home mission work, and \$3,200,000 annually to foreign mission work by the Churches represented in this Congress, aggregating a communicant membership of about nine hundred thousand.

We confidently believe that the spirit of unity and cooperation so manifested in this movement will find expression in practical methods of cooperation in both the home and foreign field, so that unnecessary duplication of work may be avoided.

We believe that the call to make dominant and regnant in all human relationship, either personal, racial or national, the principles and spirit of Jesus Christ, presents to every man his supreme opportunity of development, usefulness and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy and their possessions in the effort of combined Christianity to redeem the world.

Remembering that the promises of blessing are conditional upon obedience to the will of God, and recognizing the deep spiritual quickening which has already come to our Churches through the awakening of the missionary spirit, we call upon the whole of the Churches here represented to unite with us in discharging our personal and national missionary obligations.

Assembled in the first National Missionary Congress of modern times, and deeply persuaded of the power of combined and cooperative Christianity to solve all the problems of human society, we desire to unite with the Churches of our sister countries throughout Christendom as loyal servants of the King of Kings, in a comprehensive and adequate crusade for the winning of mankind to Jesus Christ, "Who is the Way, the Truth and the Life," "The Desire of nations," and the "Light of the world."

In such simple yet striking sentences stands summarized the purpose of the first national laymen's missionary congress ever held. To understand the import and significance of this statement, one must know something of the spirit of the move-

ment in Canada and of its climax in the great Congress which has recently closed.

It is remarkable that the whole movement in Canada covers scarcely more than six months in time. True, an organization existed, and some

older cities had been organized previously, but only last autumn was the appeal made to the whole nation. Then a coterie of Canadian business men, with Mr. J. Campbell White, of New York, and Mr. N. W. Rowell, K. C., Chairman of the Canadian Council, as leaders, crossed the continent from east to west, challenging the great centers, irrespective of church or creed, with the call to service, "Will Canada evangelize her share of the non-Christian world?" With the new sense of nationhood surging through the northland, this missionary-militant cry rang true. The vibrant voice called from sea to sea. City after city took up the challenge, pledging with enthusiasm not only the estimated levy of five dollars per church-member, but in almost every case assessed themselves far above, and in one case, that of Winnipeg, to double the amount.

But the leaders were men much too experienced to allow the cry to echo itself away in mere enthusiasm. Banquets ended not in bouquets of compliments, but in the selection of the best aggressive Christian business men of several denominations in each center for consultation and cooperation. These, meeting with the national contingent, took council for systematic division of responsibility, education, organization and appeal through each denomination, to every church and church-member. Each city visited was made a strategic center, for it left bodies of earnest men well armed with information pledged to go forth to the towns and country round about, presenting and pleading the common cause.

It was then but the natural climax that these local leaders should be

summoned from sea to sea to report, plan and complete a policy commensurate with the vastness of the enterprise. The great National Missionary Congress, held in Toronto from Wednesday, March 31st, to Sunday, April 4th, was that expression.

The conference had been arranged with characteristic care of details, and systematically guided toward its great goal. Wednesday, preparation day, began with prayer in St. James' Cathedral, and the afternoon was given over to swinging into line the sympathies and power of the clergymen and students. Rev. Robert E. Speer spoke on "The Great Commission"; Alfred Gandier, principal of Knox College, Toronto, told of "The Minister the Leader of His People"; while J. Campbell White, New York, general secretary of the Laymen's Movement, showed the "Reflex Influence of Missions."

The Congress proper opened the same evening when, after devotional exercises by the Bishop of Toronto and a few words of welcome by Hon. J. M. Gibson, Lieut.-Governor of Ontario, Sir Andrew Fraser, late Governor of Bengal, was introduced. "Canada's Opportunity at Home and Abroad" was the theme for a stirring and statesmanly appeal by the Congress President, N. W. Rowell, K. C., while Robert E. Speer again swung out in the language of world movements as he spoke of "The World's Debt to the Missionary."

"The Present and Its Pressing Problems" was the theme of Thursday's program, the day of vision of the world's needs in our generation. The afternoon saw the non-Christian world march by in great procession till one seemed like the Master of old

on the mountain top with a view of the whole world. Mr. Speer spoke of "The Awakening Orient." Bishop Thoburn, with India in sight, told of "The Sure Victory." Dr. S. M. Zwemer, of Arabia, gave witness of "The Impact of Christianity on non-Christian Religions." But Canada has a work all her own in taking the warp and woof of humanity from half a hundred nations with a thousand conflicting creeds and weaving them into one harmonious whole of Christian citizenship. This was the all-absorbing theme. Rev. Charles W. Gordon, D.D. ("Ralph Connor"), Winnipeg, told of "Our Duty to the English-speaking and European Settlers." Canon L. Norman Tucker, Toronto, stirred all hearts and denominations with "Canada's Debt to the Missionary." Rev. A. Sutherland, D.D., General Secretary Canadian Methodist Foreign Missions, appealed upon "Our Duty to the Asiatics in Canada," while J. A. Macdonald, editor of the *Toronto Globe*, in words which will sway some hearts through life, spoke of the "Christianization of our Civilization."

Friday touched life's truest chords in unfolding and interpreting the basic meaning of being in Sonship, Stewardship and Service. In the afternoon, Mr. Mornay Williams, of New York, spoke on "The Significance of the Laymen's Missionary Movement." J. N. Shenstone, Toronto, told of the "Stewardship of Business Talents and Possessions," while L. M. Severance, of Cleveland, and John B. Sleman, Jr., Washington, D. C., after personal inspection of foreign fields, spoke convincingly of "Missions as an Investment."

In the evening the plea and proof

positive was, if possible, more personal still. Under the general theme, "Knowledge of Missions, an Inspiration to Obedience," Hon. Joshua Levering, of Baltimore, Md., told of "Things Seen and Known." Hon. D. F. Wilbur, American consul, Halifax, related his experience in Singapore, where, arriving at first prejudiced against missions, he had become an enthusiastic supporter, and had himself been won personally to allegiance to the cause of Christ. Sir Andrew Fraser won even the most skeptical to sympathy as, after thirty-seven years of experience in India, having seen repeatedly all parts and conditions, he gave missions not alone unqualified sanction, but had for years given his personal service, being moderator of the Presbyterian native church.

Saturday's session stood for the practical theme: "How to Lead the Church to its Highest Missionary Efficiency." It was preeminently business men getting down to details for the greatest business of our age. J. W. Flavelle, Toronto, presented "The Pastor's Place of Leadership." Chas. A. Rowland, Athens, Ga., urged "The Necessity of the Missionary Committee" in every city and congregation. Thos. Urquhart, Toronto, told of "Best Methods of Missionary Finance." Hon. W. H. Cushing, Calgary, urged "The Importance of Public Education by Laymen." Thos. Findley, Toronto, outlined "The Only Way to Reach Every Member," while J. Lovell Murray, New York, discust "How to Maintain and Increase an Aroused Missionary Interest."

All this was pertinent to the evening session, when the question to which the whole Congress was organic

was to come forward for consideration, namely, Canada's national missionary policy. Reports were first presented from the various centers, Halifax, Montreal, Ottawa, Toronto, Winnipeg, Calgary, Vancouver, and Victoria. These all showed hopeful signs, some would redeem their pledge, not three years hence, but this year; in others, individual denominations were already ready, while in many instances special churches were much in advance of their voluntary assessments. These reports also showed much of the anticipated reflex action upon the churches, new interdenominational courtesies and co-operation, magnificent friendships, men won through the great appeal, new advocates, new apologetics, new spiritual life.

Following these stirring reports came the announcement of the national missionary policy stated above. In short and telling sentences, each church of the several communions, through chosen representatives, spoke to the resolution. Then as if by common impulse, the great audience rose to signify their sanction. It was a scene not to be soon forgotten, as amid waving of handkerchiefs, thunderous applause and then deeper murmurs of "Glory," "Hallelujah," "Praise the Lord," "Amen," the pent-up emotions of the many gave unanimous voice to the declaration.

This was in many respects the climax of the Congress. Sunday's services and sessions sought to dissipate its purpose and passion throughout all the connections and commissioners. Church pulpits were filled by laymen and leaders. Old denominational distinctions were ignored. Anglican and Methodist, Baptist, Congregational

and Presbyterian freely interchanged while the people of the city gave crowded congregations.

That the Congress was a movement, not an organization as such, was constantly urged. Each forenoon the great denominational bodies which were to prove the channels of influence met separately. These surveyed each its own field, estimated its own forces and resources, and so articulated and arranged its organization as to get most effective results from the movement. Even the Women's Boards, officially and as individuals, were widely represented. Several meetings, especially for women, were held and their sympathies and co-operation stimulated. Young people's societies Sunday-school organizations and student volunteers arranged gatherings, and each received of its inspiration and impelling power. The great dailies gave full-page reports of proceedings, even of denominational gatherings, special arrangements being made by most for sending the reports far afield.

This Congress was unique, not in its vision of the world's needs, not in its upholding of missionary heroism, not in its depicting of mission triumphs, not yet in its clearer portrayal of present problems. These have been voiced oft before. Its significance lies rather in the new chord struck. The Congress was *national*. Denominational, interdenominational and non-denominational conferences have assembled before. In the civic and national consciousness a new note has been sounded, which conciliates all differences, and calls all to action. Many were there for their societies, but many more were represented, not churches but cities, irrespective of the

clergy or laity of separate congregations--and room was found for all. Second in significance was its personnel. Many clergy and secretaries were present, and not a few shared in the Congress, but they were guests. The commissioners were laymen. What a scene as one looked out upon the great mass of enterprising, earnest men! Their names are household words in every big city across the continent. They had come from important positions and vast financial interests to attend this most pressing business of the hour. What other but the great objective could have called them forth! Finally, it was intensely practical. Interest was not aroused to be dissipated indefinitely. The Congress had a definite aim and that was worked out in business-like detail. This was seen to good advantage when, the policy for the future settled, it was decided then and there to raise some six thousand dollars for the needs of a central organization for the next three years. Blanks were distributed among the commissioners, and the amount practically guaranteed in scarce ten minutes. The movement has now a definite policy, a permanent national council, civic cooperating committees in all leading cities, and these in turn are well organized to do aggressive work along denominational lines. With the development of local leaders, the object of the movement is assured.

What the movement will mean in days to come it is difficult to forecast.

but already there are significant signs. With such an objective, the spiritual life of the individual membership will quicken. Churches must increase in gifts, both of means and men, these latter also sharing in general spiritual fitness. The great movements toward church union on the part of three leading denominations, the Congregationalists, Methodist, and Presbyterians, must be greatly strengthened, while on the part of all, divisions of the field and general cooperation must result. Nationally, it will mean more attention to immigration, to the task of citizenship among foreigners and to a general purging of political life. Internationally, already from the platform suggestions were thrown out for the organization along similar lines of Great Britain, Germany, Protestant Europe and Australia, the latter asking for a delegation, and these organizations in turn must add their weight to the world's peace and progress. For the great coming kingdom among non-Christian nations, the releasing of such resources of men and means must mean at last the entering into an inheritance of health and prosperity, hope and peace undreamed of by their greatest sages.

"For eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God."



A RESCUER OF RUINED LIVES

GENERAL WILLIAM BOOTH AND THE SALVATION ARMY

BY CHARLES EDWARD RUSSELL

General William Booth, founder, head and director of the Salvation Army, was eighty years old on April 10th of this year. On that day thousands of his officers and millions of his soldiers in fifty-four countries joined in commemorating this event, and the General was flooded with messages from great men and good in all lands.

Looking at it impartially, to found and organize the Salvation Army and to lead it in thirty-two years to its present state of world-wide power, activity and success, so that in many different lands men cheerfully acknowledge one authority and labor unceasingly to one end—that seems to be a greater feat than the work of any empire-builder. From the point of view of the philanthropist, the practical value of this peaceful empire of love and good works is beyond estimate.

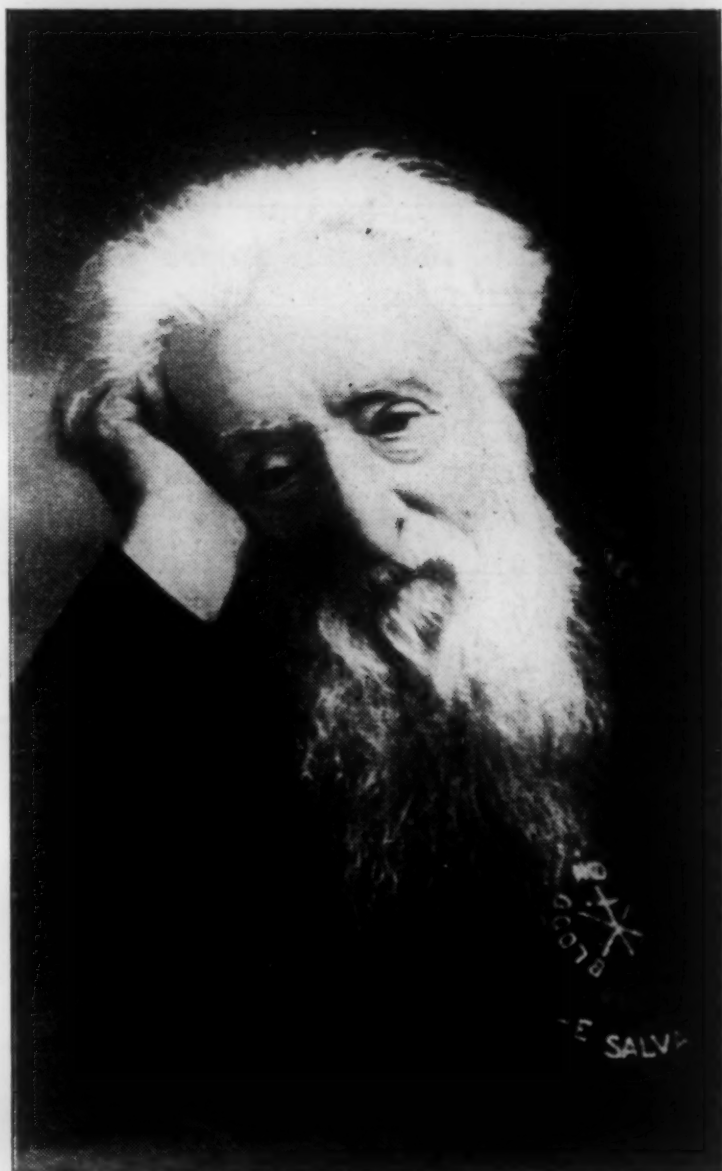
Any one who has closely observed General Booth, understands something of the tremendous force in the man that has driven him along his unparalleled career. He is a reincarnation of one of the fiery fathers of the ancient Church, combined with a mind that works infallibly like a machine, and a genius for organization, method, system and efficiency.

The fervent, supreme, absolute faith of the Church fathers has filled him incessantly with the conception of life as an opportunity to save souls for heaven; the gift of method has enabled him to organize and perfect a colossal system of militant soul-saving and benevolence that works always without a jar; a basic sympathy for all men that suffer has driven him to plan and devise constantly for their relief. The combination has made him a great modern apostle both of faith and good works.

Birth and Boyhood

William Booth was born in Nottingham, England. His father was a merchant, for a time fairly well-to-do; his mother a saintly woman of unusual

mind. The family was earnestly Episcopalian. When he was only fifteen years old young Booth wandered one night into a Methodist chapel. Being deeply impressed with the feeling and sincerity of the worshipers there, he went again, with the result that he ex-



REV. WILLIAM BOOTH, D.C.L. (OXON.).
General and Commander-in-chief of the Salvation Army

perienced conversion, and with the full consent of his mother (his father had died some years before), he became a member of the Methodist Church.

From the beginning he accepted the Bible literally. With all his heart and soul and mind he believed that the punishment of sin was eternal, that the atonement of Christ offered the only salvation. Having been saved himself, he was all afire with the conviction that he must save other men.

To this end he started out, a boy, fifteen or sixteen years old, as a field or lay preacher, holding services in the

slum streets of Nottingham, standing on a chair or a box at a corner while he preached and pleaded. Altho so young and inexperienced, he must have had a wonderful gift of oratory. He led crowds from his street services to cottage or chapel meetings, and was thrilled to see the penitents kneeling in prayer. Ruffians tried to break up his meetings, pelting him with stones, scoffers were wont to bombard him with jeers and the clumsy wit of the "Rammish clown." He resented nothing, defended himself against nothing, but smiling quietly while the verbal and material missiles flew, pleaded on for souls.

His mother's circumstances had become reduced; he must work for his bread in an occupation that kept him busy until eight o'clock in the evening. Yet every night he was laboring somewhere in the cause that he esteemed the only important thing in the world, and on Sunday he walked into the country and preached in local chapels or in the fields. When he was twenty he went to London, where without a pause he threw himself into the work in the great slums of the East End. In a few months he was a favorite and well-known preacher. On May 29, 1858, he was regularly ordained a minister of the Methodist Church.

Before that he had added to his life one of its most profound and helpful influences. Every great man is made great, first by the woman that bore him and second by the woman he is in love with. One Sunday, William Booth, preaching in a Clapham chapel, had among his auditors Catherine Mumford, a young woman as zealous, as earnest, as much the primitive Christian as himself. She was deeply impressed with his sermon; she thought it the greatest sermon she had ever heard. When a short time afterward they were introduced they fell in love, and two years later were married. It was an ideal union. Catherine Mumford was of extraordinary force of character, strong, resolute, wise, executive and yet gentle. She

and her husband worked together, absorbed in one aim, oblivious to everything else, always poor and usually penniless, but according to inviolable testimony, always happy.

The young minister began his career as an evangelist. After a few years the Methodist Conference wished to change his work and make him a pastor. He believed his call was to evangelical work, and on a point of conscience he left the denomination and labored unattached in the revival field.

From the beginning his sympathies had been wholly with the poorest; he believed that his mission was to the least fortunate and most neglected of his fellow creatures, and his preference was always for work in the slums. The slums of Nottingham had seemed to him terrible; the slums of London seemed to him so much worse that he could think of little else. In July, 1865, having no church, no income, no money, no prospects and no support except from his loyal and unfaltering wife, he began his first definite campaign in the east end of London; for his idea was and has always been that the efficient cure for slum conditions is Christianity. He thought that when a man became a Christian he not only assured his eternal safety, but he was inspired to live decently, cleanly and in better environments here. Therefore he looked upon evangelical work as the one sure means to rescue the terrible masses of unfortunates whose woes pulled incessantly at his heart.

In an old tent, rotten, and, as subsequently developed, unsafe, pitched on a disused burial-ground in the heart of Whitechapel, William Booth fought his first battle with the slum. From this point of view he met with instantaneous success. Every night scores of hardened wretches knelt in tears before him. After a time he moved his tent to a hideous place called Mile End Waste, where one night the wind and the rain tore it to pieces. Not in the least dismayed, William Booth found a place for his

congregation, first in a dancing saloon, then in an old wool warehouse, much beset by hoodlums and hooligans, where the services were long enlivened with sticks, stones and fire-crackers hurled through the open windows. At last the young leader hit upon a master stroke. He hired a sadly disreputable theater, and on its stage one Sunday afternoon gathered scores of men and women that had been the worst and most notorious in the district, men and women that had been reformed and almost remade by his mission. There they sat, former prize-fighters, drunkards, thieves and prostitutes, testifying in their changed appearance as much as in their words to the new life they had found. And Mile End Road came and wondered.

From that time the work of the mission thrived and spread amazingly. Workers, reformed men and women, persons touched with the fire of primitive Christianity, came and offered their help. Branches were established in other slum regions; in halls, chapels or in the streets, the meetings were held. A revival fervor possessed the great and neglected East End. The new movement so based took on a name. It was called the Christian Mission. By 1877 it had attained the extent and power of a religious sect. Without his volition or purpose, by the spreading of his chosen work under his hands, William Booth had become the head of a new church.

Its gradual transformation to its present form and the adoption of its present name are curious incidents in this story. "The Salvation Army" was never foreseen nor was the name deliberately chosen by any one, but seemed to grow inevitably upon the organization. Contrary to general belief, the origin of the name was quite accidental. Mr. Booth, dictating one day to a secretary, used the words, "The Christian Mission is a volunteer army." The secretary wrote the sentence. Mr. Booth looked over the paper and with his pen substituted "salvation" for "volunteer" as the stronger word. When the letter went forth the

phrase struck fire among the mission people. They took it up, repeated it, used it, and forced it into circulation. As William Booth was the head of the movement, they naturally fell into the way of calling him "the General." The mission preachers were not ordained ministers, consequently there had never been an appropriate title for them; now men began to call them "Captain," and so by degrees the movement took on the semblance of a military system.

Practical Philanthropy

Through London the new movement spread rapidly. It was practical; it dealt with conditions as they were. It descended to the every-day needs of the lowest, and always it was attended with common-sense benevolence—work for the unemployed, shelter for the homeless, succor for the starving, rescue stations for the fallen women, opportunity for the miserable men. For every one of these noble enterprises the world was indebted to the heart and brain of William Booth. He now proceeded to send forth his lines into other cities. In a few years he had all of Great Britain dotted with posts of the Salvation Army, and there was not one British slum in which soldiers inspired with his spirit and directed by his genius were not attacking evil conditions.

Often they had other things to contend against. At first the new movement aroused savage opposition in two directions. Some of the churchmen denounced it as if it were an instrument of evil instead of good. Most of the middle class regarded it with scorn, ridiculed its methods and slurred its motives. The street ruffians frequently tried to break up the meetings and assaulted and beat the speakers. There were many shocking scenes and some that were revolting. The Salvationists never made the least effort to defend themselves. They were willing to die for their cause if need be, but they would not lift a hand against a brother. Sometimes the officers who conducted the meeting

stood with bandaged heads or covered with blood; but they went on with their meetings nevertheless.

In 1882 General and Mrs. Booth led a procession at Sheffield. The worst rowdies in the place swarmed into the streets and the few police were overwhelmed. One would have thought the gentle Salvationists were desperate criminals. With sticks and stones and fists the mob attacked the unresisting army, which prest on with flags flying and band playing as well as it could. Neither the fact that many of their victims were women nor that none offered the least resistance made more difference to the mob than that the sole purpose of the Army was good. One Salvationist, Lieutenant Davidson, who had been a champion wrestler, was a conspicuous target because of his colossal size. He was beaten into insensibility, uttering blessings on and prayers for his tormentors, and was taken with a fractured skull to the hospital. General and Mrs. Booth proceeded without flinching in the midst of the storm of missiles, and reached the hall unhurt. As soon as the Army arrived, its first business was to pray for the men that had attacked it. Any one might have known that an organization with such a spirit would some day encompass the earth.

In spite of mobs, violence, and still more in spite of calumny, misrepresentation and ridicule, the Salvation Army moved steadily on. It went to India, and organized posts; it spread to Sweden, Canada and the United States. In 1882, the year of the Sheffield riot, it entered France under the command of General Booth's eldest daughter. Paris rowdies attempted with noise and jeers to break up the first meeting. The Salvation women stood upon chairs and pleaded with and prayed for and in the end disarmed their assailants. The most determined ruffian yielded before a patience so perfect and a good will so manifest. Country after country was triumphantly entered and organized. To-day the Salvation Army is at work

in every corner of Europe except only in Russia, and here the doors are gradually opening.

World-wide Work

Everywhere the general scope of the organization is the same, to regard sin as the evil, to attack it by reaching out and pleading with sinners, to care especially for the most neglected, to win men and women by relieving their necessities, improving their conditions, providing them with shelter and food and finding work for the unemployed. All this proceeds on a smoothly-working plan of campaign, embracing the smallest details of slum visitation and relief and the largest rallies; and the mind that plans the campaigns around the world directs, encourages and animates the campaigners, devises the methods and provides the unfailing impetus, is the mind of William Booth. At eighty years of age he is the inspiration no less than when he organized and led the Christian Mission in Mile End Waste; now, when there are thousands of officers and millions of soldiers, no less than when he marshaled his little band of unnoted evangelists.

The official publication of the Army is the *War Cry*, which is published regularly in twenty languages. Besides the *War Cry* there are twenty-six other publications in the English language, and periodicals in Icelandic, Finnish, Cingalese, Tamil and many others of the strange tongues.

The charitable institutions of the Army include Prison-gate and Rescue Work, Inebriates' Homes, Boys' and Girls' Homes, Farm Colonies, Emigration, Naval and Military Homes, Maternity Homes, Nursing Work, Samaritan Brigades, Hospital and Benevolent Visitation, Police Court, Indian Day Schools, and other great social enterprises.

General Booth as an Author

As a writer and author General Booth has long been recognized as a bright and shining light in the literary

firmament. In spite of his extensive public work and the voluminous quantity of his literary output, the noted Salvationist is an indefatigable literary worker, and in not a few instances the remarkable smoothness of his work has called for the praises of the leading publicists of two hemispheres.

In all he has written twenty-one volumes, besides innumerable papers and sketches for the various journals of his organization. Perhaps the book that produced the deepest dent upon the public mind was "In Darkest England and the Way Out," in which the author outlined his scheme for social reform. The book created quite a furor in the public mind, and was the subject of vigorous discussion on both sides of the Atlantic.

So far back as 1886 General Booth had visited the United States and Canada, but his first great world-tour took place in 1891, when he visited South Africa, Australia, and India. Since then, in all, he has visited the United States, Canada, Australia, New Zealand and India four times, South Africa twice, and Japan and the Holy Land each once.

The Salvation Army now occupies 54 countries and colonies, carries on its work in 28 languages, has 8,358 corps and outposts, 21,028 officers and cadets, 56,477 local officers, and 20,808 persons are members of its musical bands. The circulation of its periodicals amounts to a million an issue, it has 860 social institutions of all kinds, 117 Rescue Homes and 212 Shelter and Food Depots. In a year it supplies 10,000,000 free meals and 5,700,000 free beds.

Unobtrusively, steadily, unceasingly it pushes forward its lines in the United States. Where last October it had in this country 889 corps and outposts, 79 Workingmen's Hotels, 89 Industrial Homes, 24 posts for slum work, 24 Rescue Homes for fallen women, 3 Farm Colonies for the unemployed, four Children's Homes. Its indoor meetings are attended by more than 10,000,000 persons a year, and its outdoor meetings by 1,662,531; it sup-

plied last year 2,240,251 beds in its workingmen's hotels, and 1,781,331 meals in its Industrial Homes. It visited 27,089 families in the slums and rescued 1,614 girls through its Rescue Homes. And all this takes no account of the prison work, the care of former convicts, the temporary relief outside of the homes, the beautiful charities of Christmas and Thanksgiving dinners for poor children, nor thousands of other beneficent labors wherewith this organization is busy.

It was in 1890 that this Moltke of the Christian world launched his great scheme of social reform. The scheme stirred the heart of the public as perhaps no similar matter had ever done before or has done since. It consisted of three main planks: First, A City Colony; second, Land Colonies; third, Colonies Over Sea.

The various agencies heretofore referred to give some idea of the vast extent and diversified character of the social reform agencies of the Army. There are, however, new agencies constantly being called into being, such as the newly formed anti-suicide bureaux, which are doing a magnificent work on both sides of the Atlantic. This innovation perhaps at first raised a doubt in the minds of some as to its practicability and possible effectiveness, but the fact remains that during the short term of its existence hundreds of men and women have been induced to abandon their plans for self-destruction.

One of the most magnificent departments of the work is the Booth scheme for the reclamation of those who by stress of circumstances have been forced to the wall—the poor of the great cities. It is a noble conception to transfer people from congested populations to those parts of the earth that are crying out for them.

A group of remarkable descendants uphold General Booth's hands and execute his plans, but the impetus to all the work he contributes. One of the greatest of organizers, he is also one of the greatest orators. His hold upon the heart of the people is astounding.

When he makes an automobile tour through England the country roads are lined with his admirers, the sick and infirm are brought on cots to receive his blessing, traffic in the city streets is suppressed and thousands follow his car singing hymns.

This record of generous devotion to human welfare he is crowning with a unique beneficence. He has planned a novel university—a University of Humanity. In it he purposes to train young men and young women, not for selfish and material careers, but for the highest of all ends—for service. A great, broad, advanced school in which the students shall be instructed in the actual conditions of the race, and the means, practical and theoretical, whereby those conditions are to be al-

leviated, what is needed and how it is to be supplied, that there may come to the help of the times bands of workers familiar with all social problems.

Few men who have lived for the benefit of their fellows receive during their lifetime such a measure of recognition and honor as has been accorded to this man. Received in audience by the monarchs and rulers of every civilized nation in the world, the name of William Booth has penetrated to the farthest ends of the earth, and, if labors are to be the measure of fame, there remains much to be said of the almost superhuman efforts of the patriarchal crusader in preaching, writing, organizing and traveling through the lands of every continent, where he has been honored by men of all stations and creeds.

AFRICA IN TRANSFORMATION *

BY CYRUS C. ADAMS.

In less than two generations explorers covered Africa with a network of 1,400 routes which they had followed through the unknown. They brought the Dark Continent into the light so that all men could see it. Nearly all the large phases of this colossal work were ended twenty years ago; and then the time was ripe to test the capacity of Africa to confer greater blessings upon its native population and the outside world. The progress of this movement is even more wonderful than the great achievements of pioneer exploration. We do not yet realize the full meaning of this era of development, for it is too near us to be seen in correct perspective; but a few illustrations of the new aspects of Africa may give an idea of the wonderful transformation that is coming over the scene.

When Stanley wrote that, in a quarter of a century, a railroad would join Victoria Nyanza with the Indian Ocean, many laughed at him as a visionary. Recently there appeared a

handsome handbook of this Uganda railroad, 584 miles long, completed in 1902 and joining the northeast corner of the lake with the ocean at Mombasa. Speke was a year and Stanley eight months on the way to the lake, but tourists now make the journey in the daylight hours of two days. It is a common event to pass from the train to a lake steamer, travel around the coasts of the second largest of all fresh water seas, touching at every port, and return to the ocean in about a month.

A statesman, opposing this railroad project in the British Parliament, declared that "for every mile of rail laid through the country of the Masai, you will sacrifice the life of a white man." But these braves of old go on the war-path no more, and many are police in the service of the whites. High up on the western plateau, where the Masai used to stampede the cattle of their enemies, European stock is kept to improve the native breeds, and white ranchmen are herding European sheep, reared for their wool, under the

* From the *North American Review of Reviews*.

equator, the industry being possible because the land stands much over a mile above the sea.

Thirty-five years ago, Mombasa, Tanga, and Dar es Salaam were known chiefly as places where miserable gangs of slaves were marched through these coast towns and huddled into filthy dhows, to be sold in Zanzibar or in the Persian Gulf. But Africa is now wholly redeemed, excepting a bit of it in the Sudan, from the shame of Arab slave raiding. These once notorious towns are now thriving young cities, with well-kept streets, public gardens, hospitals, and railroads stretching far into the interior. They are ports of call for several steamship lines, and Tanga is clamoring for more warehouse and wharfage facilities, because the accommodations for the train loads of sisal hemp, cotton, ground-nuts, hides, and other commodities are not adequate.

Even hundreds of miles from railroads the impulse of the new life of Africa is felt. In Katanga, near the sources of the Kongo, is a large area, believed to be one of the great copper fields of the world, and rich also in gold. The enterprises developing there can not wait for the railroad now extending toward it from Benguela on the Atlantic, or for the branch of the Cape to Cairo line that is to tap this region in the heart of tropical Africa. Every month gold is carried on the backs of men or in dugouts on the streams to far-away Victoria Nyanza, whence it is shipped to the sea, the export for August last amounting to \$166,000. "Give us transportation or this country is not worth a penny," is the cry rising in all parts of Africa, and it is meeting with a wonderful response. There is now continuous steam transportation, by rail and water from the Nile delta to Gondokoro, within 300 miles of the equator; and from Cape Town to Broken Hill, 1,940 miles north, crossing the Zambesi at Victoria Falls, now a tourist resort, the not a dozen white men saw them

for nearly fifty years after Livingstone told of their existence. The Kongo Government is building railroads around every stretch of rapids that impede navigation in the Kongo, and in a few years it expects to have steam transportation on or along the river for 2,500 miles. The whistles of locomotives are heard daily in the capitals of Dahomey and Ashanti, once notorious as the scenes of wholesale human butchery. The railroad from Lagos will soon cross the Niger on its way through northern Nigeria, the cotton region of greatest promise in Africa. These are only the larger enterprises now in construction; a score of others are on the way.

The French have lifted the veil of mystery from the Sahara. On their camels, trained to fleetness, they cross the desert in all directions, traveling lightly laden, for they march fast enough to replenish supplies at various oases. They have tamed the desert bandits, made the routes safe, established regular postal service nearly across the desert, and their trans-Saharan telegraph line, now advanced a third of the way, has been surveyed throughout. Men trained to scientific service go with each expedition, with the result that exact geographical knowledge of no other part of the uncivilized world has advanced so rapidly in the past ten years as that of the Sahara; and the French are also creating new oases by tapping the ground waters that spread in a wide sheet under the permeable strata of the thirst lands.

All this progress in many lines is splendidly serving the material and moral welfare of millions of the black race. They are learning the primary lesson in human progress that there is blessing in downright hard work. It is the brawn and the trained skill of the black, as well as the directive impulse of the white race that must uphold and advance the regeneration of the continent and enable the people to take their place among civilized nations.

EDITORIALS

MAD AGAINST MISSIONS

The mob at Jerusalem, which sought the death of Paul, were aroused to the fever-heat of excitement by the apostle's missions to the Gentiles. In his speech of defense from the steps of the Castle of Antonio, the crowd heard him patiently until he declared that he had been commissioned by God to carry the Gospel of Christ "to the Gentiles," and then their fury burst forth and they cried out, "Away with such a fellow from the earth; it is not fit that he should live."

Something akin to this spirit, though expressed in a different way, is the occasional angry antagonism to the work of foreign missions voiced by men and women who are out of sympathy with the plan of God and the purpose of the Gospel.

It was useless for the Apostle Paul to argue with the Jewish mob, who would hear no suggestion of sharing the blessings of the Messiah with the Gentiles, on an equal basis. It is equally useless for Christians to-day to argue with those who refuse to recognize Jesus Christ as the Savior of the world and as their personal Lord. They do not believe in sending men and money to evangelize the non-Christians, because they do not recognize the authority of Jesus Christ and are not ready to obey His command. There are other reasons in favor of foreign missions—humanitarian reasons, selfish reasons, historical reasons—but on these there may be differences of opinion. On the opinion of duty to carry out the great commission of Christ with all energy and speed, there can be no differences of opinion among loyal followers of our Lord, to whom we owe all that we are and all that we possess.

A recent article in Tom Watson's *Jeffersonian Magazine* professes to turn on the search-light on foreign missions in order to show that they are a useless extravagance, and that the heathen are only "after the loaves and fishes." We are not surprised at Mr. Watson's opposition, for he

argues from selfish motives—provincial motives—that we need all the money and good men we can get at home. This has been proved by history to be a false, short-sighted position, for the people and the religions that have lacked the missionary spirit and activity have degenerated and decreased. "Christianity is the kind of a commodity that the more you export the more you have at home."

Mr. Watson argues elaborately against educational missions for foreign lands. There may be room for a difference of opinion as to how foreign missions should be conducted so as to obtain the best results, but among true followers of Jesus Christ there is no room for argument as to the duty of devoting money and men to the extension of the benefits of our Lord's Kingdom. Men who do not hesitate at the expenditure of hundreds of millions for national warfare, commercial enterprises and scientific research feel a cold chill of horror at the thought of spending a million or so of dollars for the temporal and eternal interests of the unenlightened people of the world and the extension of the Kingdom of God.

Foreign missions should have the search-light of investigation turned on them. If there is waste of money or men or energy, it should be disclosed and rectified. Even Christian men are human and liable to err in judgment and performance. But the search-light is being turned on by travelers of every class who are visiting the mission fields, and those investigators who are in sympathy with the high ideals and principles of Christ unite in their overwhelming testimony to the noble character of the missionaries and the economical expenditures of missionary funds. Those witnesses out of sympathy with these ideals and principles could not be expected to render a favorable verdict; they are not educated to understand the unselfish motives and far-sighted methods of Christian missions. Against the arguments of ignorant antagonists to

foreign missions are the statements of facts by such men of experience as Henry M. Stanley, Sir Andrew Fraser, Winston Churchill, and a host of other Christian men who have lived in the mission fields and know the results as well as the reason of foreign missions. Let the enemies of this work first take a course in the School of Christ and then study the facts of history and they who are honest will become, like Paul, the strongest advocates of the Way they once bitterly opposed.

A TRUE MISSIONARY

The following is the copy of the estimate of a missionary written by Dr. William Schauffler when he was a student in Andover, Mass., September 10, 1828, previous to his going to Turkey:

"The true missionary of the cross is eminently a representative of Jesus Christ. He is a pattern of the church of God to those to whom he is sent, a living proof of the truth of the Gospel, of the purifying efficacy of the blood of Christ, and of the transforming power of the Spirit of God.

"He is, to all around him, an example of holy self-denial and heavenly-mindedness of the faith described (Heb. II.), of that love which is stronger than death, and of that hope which is full of immortality. His life is one of his strongest arguments in favor of Christianity. His tender affections toward his fellow men are the powerful weapons by which he captivates every heart to bring it to Jesus. His patience, perseverance and forgiving love is the shield upon which he receives every blow and his God is his refuge. His home is everywhere, and nowhere; the cross of Christ is his glory and his wisdom. His wants are few. 'I have all [says he] and abound; I am full.' He knows how to be abased, and how to abound; everywhere, and in all things he is instructed both to be full and to be hungry. He has perhaps no father, no mother, no brother, no sister, no friend, no

comforts, but he has communion with Jesus, and this is enough. Like his God whom he follows, he may be despised, rejected, or forgotten or persecuted, and put to death, but his name is written in heaven. As an unworthy and unprofitable servant, he is willing, and more than willing, to toil as long as his day lasts, and the blood of the Redeemer is the only ransom which he finally offers to God for his guilty soul."

In brotherly love, yours,

DR. WM. SCHAUFFLER.

Andover, September 10, 1828.

A copy from the original in A. J. Leavenworth's album.

MISSIONARIES IN PEACE AND WAR

H. C. Baskerville, who went out to Tabriz, Persia, as a missionary teacher, two years ago, became involved in the political troubles between the Shah and the Constitutionalists and joined the forces of the insurgents. He was requested by the Mission Board, with which he was connected, to sever his relation with them or with the insurgents. This was in harmony with the wise policy of missions to refrain from partizanship in political troubles. Mr. Baskerville chose to leave the mission, and was killed while leading a sortie from Tabriz to relieve the famished city, which had long been besieged by the Shah's troops.

At about the same time two other American missionaries, Daniel M. Rogers and Henry Maurer, were killed by Turks in Adana, Asia Minor, while trying to protect the mission school from incendiary fires, which threatened to destroy the only place of refuge for hundreds of women and children.

Were the latter men Christian martyrs more than the former? Fortunately, we are not called upon to decide.

A missionary is expected to bear witness to Christ and His Gospel by words and by life. He is often led into places of danger, and must take his life in his hand in his efforts to

relieve the distress or withstand the onslaughts of the enemies of God. Like Christ his Master, the missionary is a man of peace, who goes not to destroy life but to give it, tho the establishment of the kingdom of God may involve the setting of men against each other and the entrance of the sword into many a home and state.

Missionaries are divided on the subject as to whether it is wise and right for them to carry arms and to use them in self-defense. John G. Paton, in all his life among the fierce cannibals of New Guinea, never took another man's life to protect his own, which he had given into the hands of God. The missionaries in China, on the other hand, in the midst of the Boxer rebellion, helped to plan and to man the fortifications, and used every means at their command to protect the women and children among them.

Whatever a man's theory, one who is courageous and noble will seldom be able to justify himself in a failure to make an effort to protect the weak in time of danger. He may refuse to take another man's life in exchange for his own, but his conviction that it is the will of God must be overwhelming if he can stand idly by and see his wife and children suffer at the hands of ruffians.

Mr. Baskerville may have erred in supposing that his best way to help the oppressed in Persia was by joining the insurgents, but no one can doubt that he gave his life in an effort to protect the weak and the oppressed, and the effect of his self-sacrificing sympathy on the people of Tabriz has already been evidenced in a warm letter of gratitude written by his fellow insurgents to his father. Mr. Baskerville's death may be the means of opening his comrades' hearts to the Master whom he served.

The death of Mr. Rogers and Mr. Maurer in Adana may have been the means of preventing a worse catastrophe, for as soon as the Americans were killed the Turks fled from the neighborhood of the mission property

and this house of refuge and its inhabitants were saved.

It is the glory of the missionary campaign that the men and women who engaged in it are ready to go into danger, trusting in God to protect them if He has further work for them to do. They fear not to die on the field of battle, but they wisely refuse to engage in political strife or take the lives of their enemies to save their own. They know that greater deliverance may come through death than comes temporarily from it.

THE MARKS OF A MISSIONARY PASTOR

At the Laymen's Missionary Convention in Toronto, Dr. Gandier, the new principal of Knox College, gave the marks of a missionary pastor as follows:

1. He is intensely interested in missions himself. No man can interest others in a thing in which he is not himself interested, and a congregation soon knows what their minister is really interested in.

2. He regards his whole congregation as a missionary society, whose duty and privilege it is to spread the Gospel.

3. He sets and maintains a worthy standard of giving.

4. He gladly obtains and makes use of outside help, visiting missionaries and workers. Some pastors stoutly protect their pulpits from these appeals. They fail to see that, if the congregations were brought into touch with larger things, they will increase gifts in every direction.

5. He keeps his congregation in touch with movements of the age and sees that they are not left out of the Providential movements of the times.

6. He introduces the best methods of giving.

7. He has faith in his people and in what they can do. In introducing missionary work the hindrance is often in the pastor and session. When you can get past them there is no trouble with the people.

GENERAL MISSIONARY INTELLIGENCE :

AFRICA

Not All Africans Are Negroes

According to Bishop Hartzell:

The negroes in Africa form perhaps one-fifth of the people on that continent, and they dwell in the southern Sudan, with their largest population on the West Coast from Cape Verde south and eastward along the Gulf of Guinea to the equator. Liberia lies in the midst of western negroland. South Africa is occupied almost wholly by the Bantu races. In the far north dwell the Hamites and Semites, with lighter shades of color, and classed with the white type of men. It was from among the negroes of the West Coast that most of the slaves imported to the United States came.

In popular thought, especially among those who have not studied the African races, "negro" is a generic term for all the black millions on that continent. But all black people are not negroes, and among the dark races of Africa there are as many diversities in physical appearance, habits of life, and mental and spiritual capabilities, as among the white races of other continents. The black Semitic Arabs are in the valley of the Nile, in Abyssinia and in the North. The Hamites dwell in Egypt, Algiers, Morocco, and in the oasis of the Sahara. More than 10,000,000 of the black races in central and southern Africa are in barbaric heathenism; while more than 50,000,000 of black and lighter races in the northern half of the continent are in the grip of Mohammedanism, as have been their forefathers for thirteen centuries.

Civil Rulers Friendly to Missions

Woman's Work (Presbyterian) informs us that "relations between our West Africa Mission and the complex colonial governments under which it is located are most happy. The high respect for Dr. Seitz, Governor of Kamerun, which his official acts have inspired in us at home, will be strengthened by what Mrs. Schwab tells us, since making his personal acquaintance: "We found his excellency to be a man of sterling qualities, a Christian, much interested in education of the negro and the welfare of the people. By travel and conferences, he is acquainting himself with conditions and possibilities of the colony." Local German officials, who

are in proximity to mission stations, are on terms of more than mere courtesy with their American neighbors, while in Kongo Francais something happened last year which is worth telling. French laws have hitherto forbidden an American physician to practise medicine in the colony, but the recent Lieut.-Governor, just before departing for France, said to Mr. Ford that he and the French doctor had discussed a plan for establishing a small *mission clinic* at Libreville, medicines to be provided by government, without charge. The Roman Catholic mission on the other side of Libreville has had such a clinic for years, and the people surrounding Baraka station will much appreciate this favor to them.

Two Kongo Missionaries Cited to Appear

Says the *Christian Observer*:

Rev. L. C. Vass, who has just landed in London, informs us that Dr. Morrison and Dr. Sheppard have been summoned to appear before a court of the Kongo Independent State, at Leopoldville, on May 20, to answer a charge of false accusation of some of the officers of the great Kassai Rubber Company, with reference to their mistreatment of the natives. We are, of course, concerned about this matter, altho we do not think it probable that it will have any very serious results. We only feel sure that the Kongo authorities will go just as far as they can safely venture to go in the effort to get rid of the presence of our "troublesome missionaries" in their country. These missionaries have not been able to hold their peace while they were witnessing the barbarities perpetuated by this great greedy monster which has been preying upon that helpless people in the financial interest of the stockholders of the company.

The Gospel in the French Kongo

The French Kongo, in western Africa, extends from the Atlantic Ocean inland along the right bank of the Kongo River, and contains about ten millions of people, upon an area of 450,000 square miles. Besides the Roman Catholic missionaries. American Presbyterian and French missionaries are at work. The Paris

Missionary Society entered the field twenty years ago at the request of the Presbyterians, who had difficulties with the French officials over the language to be used in the schools, and desired to limit themselves to the extreme northwest of the colony (Libreville and Angom). The French missionaries were at first welcomed and aided by the officials, but are now being treated with indifference, yet they are unhindered in their work, which extends along the river Ogowe. The chief work is educational, and four boys' and two girls' schools have been founded upon the four stations. About forty native helpers preach in the villages, where 2,500 native Christians are found. Few women have been converted, and thus a Christian family-life is almost altogether lacking. Eleven European missionaries and two lady teachers are at work, but more are much needed because of the calls from other parts of the field, where the soil is being prepared by native Christians who are not in the employ of the missionaries, but preach Christ wherever they go. A most encouraging sign indeed.

The Longest Railroad in the World

An interview with F. von Gheel Gildemeester, chief engineer of the Cape Town to Cairo Railway syndicate, published in the *New York Times* gives the following facts:

There is at present a stretch of about 2,500 miles to be completed in the railway; it lies between Khartum, in the British Egyptian Sudan, and Broken Hill, a town in Rhodesia. It is estimated that this remaining mileage will be completed within three years, and then the longest railroad in the world, covering in the neighborhood of 6,400 miles, will be finished. The total cost will be very close to £200,000,000, or about \$1,000,000,000—a comparatively small amount when it is considered what a glorious thing it will be for Africa, one of the greatest and richest countries of the world. It will be possible for the traveler to journey from Berlin or Paris to Cape Town in ten or eleven days. Where now in

traveling from Paris a business man is compelled to take a long sea trip he will be able, after the completion of the road, to take train to Brindisi, Italy, thence by boat to Alexandria, Egypt, and a short journey to Cairo, where he will take the train that will land him in Cape Town, at the southern extreme of Africa, in eleven days.

Queer African Names

When one hears a child's name in America one can almost immediately tell whether the child is a boy or a girl, but it is not so in Africa. No one can tell except by acquaintance to whom such names as Shilling, Sixpence, Penny, or Pound belong. One could hardly imagine that Donkey, In-the-way, Let-us-see, and Me could be names of children, but so goes the style in African nomenclature. With very little difficulty you might, perhaps, decide that England, Sunday, Waistcoat, Basket and Office are boys, and that Lea, Rose, Miriam and Lady-watch are girls. But even one learned in the art of naming children in Africa would be at a loss to pick out their owners by such names as In-the-sack, In-the-bush, Pine-town, To-tremble, and Watch-no-good. There are a few names common to both sexes, such as Charlie, Soap, and Table; and some are called by the very suggestive names, She-is-dead and We-die-for-Charlie. In Africa, at least, one may well echo Shakespeare and exclaim, "What's in a name!"

First Days in the Zulu Mission

Seventy-five years ago three missionaries of the American Board settled in Natal, if the setting up of their tents under a huge *umtombe* tree could be called a settlement. There they remained for months, literally disputing the possession of their camping-ground with serpents and lions and other wild beasts. They were not welcome; far from it. The people did something more than frown upon them, and their threats were not idle. The spirit of these Zulus in the early days is shown by a speech made by the leader of a band who came to Rev. Lewis Grout, say-

ing: "Teacher, white man! We black people do not like the news which you bring us. We are black, and we like to live in darkness and sin. You trouble us; you oppose our customs; you induce our children to abandon our practices; you break up our kraals and eat up our cattle; you will be the ruin of our tribe. And now we tell you to-day, if you do not cease we will leave you and all this region, and go where the Gospel is not known or heard." But the brave missionaries, men and women, would not leave those who did not want them. They knew how much they were needed. It was ten years before the first convert was won, and other converts were added slowly."

But to-day the stations number 12, out-stations 22, missionaries 29, native laborers 548, communicants 5,374, schools 72, pupils 4,756, and the native contributions for a year \$9,375.

Drought and Famine in South Africa

The missionaries of the Rhenish Missionary Society reported from South Africa the prevalence of drought and famine. Rev. Pabst wrote from Rietfontein, that there has been no rain for nineteen months, and the need is very great. Many people have lost their cattle and are now beggars, so that they have to eat the meat of the dead cattle. In Ovamboland the suffering was still greater and many poor natives perished. The German Government did all it could to help. About the middle of January a little rain fell; but tho the drought was thus broken to some extent, the famine continues.

Progress in Dubé's School

"This has been a year of progress in both departments of Olange industrial school and missionary effort around Phoenix, Natal, South Africa," writes Johut Dubé. "We have just passed our first candidate, who secured a first-class teacher's government certificate; another secured a second-class; and several received third-class. The Inspector of Schools

says that 'the work is creditable.' Many of our boys are already engaged in useful work in different parts of the country.

"We have a good instructor in the carpenter and blacksmith shops. He teaches the boys faithfully, and the work we have produced in these departments has been of a high order. We have steadily advanced in our printing department, turning out more printed matter than ever before, besides publishing the *Zulu Weekly*, which is becoming more influential every year.

"Our agricultural department has the confidence of the government, and the man at its head is paid entirely by the government."

AMERICA

America God's Crucible

Israel Zangwill, a British man of letters, born of Hebrew parents in London, has written a play with this title, "The Melting Pot," in which he depicts the struggles endured by a young Russian Jew, a refugee from Kishinieff, who seeks in America to live out a full life, and who from the midst of his woes utters this prophecy:

America is the crucible of God. It is the great melting-pot where all the races are fusing and reforming. Here you stand, good folk, think I, when I see them at Ellis Island, here you stand in your fifty groups with your fifty languages and histories, and your fifty rivalries and hatreds. But, brothers, you won't be long like that, for these are the fires of God you've come to—these are the fires of God! A fig for your feuds and vendettas! Germans and Frenchmen, Irishmen and Englishmen, Jews and Russians—into the crucible with you all! God is making the American!

Encouraging Advances in Missions

Mr. J. Campbell White is authority for the following statistics, showing the progress of the modern missionary movement:

In spite of the severe financial depression last year, when it might have been expected that the offerings to foreign missions would seriously shrink, they actually increased by \$602,000 from the United States and Canada over the gifts

of the previous year. The income on the foreign mission field was even more remarkable. It increased last year by \$1,360,000. The total gifts on the various foreign fields were \$4,844,000. This is forty-eight per cent of the total amount contributed to this object by the Protestant churches of North America. Another striking fact is the increase of native converts last year by 164,674, or over 450 per day. It took about one hundred years to gain the first million converts, or until 1896. The second million were added in twelve years (1896-1908). They are now being added at the rate of a million in six years. The church membership in the United States increased one and one-half per cent last year, the increase in the membership of American missions abroad was twelve per cent. While an average of two members for each Protestant minister were added to the local church membership in the United States, there was an average of 41 for each ordained American missionary abroad.

Many Students Offering Themselves

The Student Volunteer Movement seems to have a deepening hold upon the student body of the country. *The Intercollegian* for March gives the names of 379 volunteers for work in the foreign field, 326 of whom had sailed during 1908. These volunteers are connected with forty-seven missionary agencies, and are to be found working in Africa, China, India, Burma, Japan, Korea, South America, Turkey, Alaska, Philippines, West Indies, Mexico and Arabia. The total number who have sailed since the movement began is 3,861. These missionaries are connected with the Volunteer Movement, but it must not be supposed for a moment that they are the only volunteers. Many others are just as truly volunteers, altho not connected with this body.

Hiram College and Mission Study

According to Rev. S. T. Willis, in the *Congregationalist*:

The mission study class at Hiram College, O., is the largest in the world. It has been attracting special attention for a long time both on account of its size and the excellent work it is doing. This distinction is one that the class enjoys for several reasons; one among them is, that the leader is one of the professors in the college. The enrollment is 200,

while that of the college does not exceed 300 students. Mission study classes are, as a rule, small in number, but the Hiram College class, without any sensational methods, has been large and vigorous from the very beginning.

Oberlin had 386 in mission study classes last year, tho this was from a total enrollment of nearly 2,000.

Y. M. C. A. Moving On

The recently compiled statistics of the Y. M. C. A. shows that there are now 7,823 Associations with 821,209 members, 2,973 employed secretaries, physical, educational, boys' industrial and special directors. The employment of trained secretaries is largely responsible for the Association's growth in America. While Germany has the largest number of Associations (1,990), and North America has 1,939, the members of the German branches number 117,682, and of the American 446,032. The Germans have 131 secretaries, and the Americans, 2,476; the Germans 135 buildings worth \$2,400,000; America has property worth over \$40,000,000. The Y. M. C. A. now has branches in every country on earth and in nearly every large city, commercial center and seaport, having more than doubled its membership and organizations in the Orient in the past few years.

Summer Missionary Conferences

There are numerous opportunities to attend summer conferences where missionary work is more or less definitely discusst, and plans are laid for an active campaign. There are this year six student conferences at various centers, an outgrowth of the one at Mount Hermon thirteen years ago, where the Student Volunteer Movement originated.

The Young People's Missionary Movement hold their meetings at Silver Bay, Lake George, New York, July 15-22, and plan to make them of great value to pastors, Sunday-school superintendents, teachers, and others.

The Woman's Missionary Conference will also be held as usual at Northfield, Mass., Winona, Ind., and

Chautauqua, N. Y. A new Bible Conference is called for July 21st to August 3d, at Erie Side, near Cleveland, Ohio. Among the speakers are Dr. Elmore Harris, Henry W. Frost, Dr. F. W. Farr, and others.

Congregational Growth Abroad

Upon page 381 of the May number of the REVIEW an item appeared under the above heading, taken from a source supposed to be reliable, attributed to the American Board and purporting to give the growth of fifteen years. But it has since been ascertained that the figures relate instead to the foreign missionary work of the Protestant Episcopal Church. Below will be found the corresponding report of the American Board, for last year, compared with that of 1893:

	1893	1908
Missionaries (including wives)	557	594
Principal stations.....	96	107
Out-stations	1,129	1,474
Ordained natives.....	225	299
Lay helpers.....	2,516	3,826
Communicants	41,522	71,137
Added during the year	3,461	6,407
Schools	1,167	1,293
Scholars	50,533	64,546
Appropriations for the year	\$768,333	\$880,011

A New Children's Magazine

Everyland, a new 64-page missionary magazine for girls and boys, which is to issue its first number in December under the auspices of the Woman's United Study Committee, offers a prize of fifty dollars (\$50) for the best story on Foreign, Home or City Missions, for children between the ages of ten and fourteen years. The story must be from 4,000 to 5,000 words, and must be in the hands of the publishers not later than October 1st. If possible, send photographs to illustrate. Acceptable stories not winning the prize will be purchased at regular rates.

Send manuscript clearly written or typewritten, with address and stamps for return, to *Everyland*, care of M. H. Leavis, West Medford, Mass.

The new magazine is to be inter-

denominational, and will be edited by Mrs. H. W. Peabody and Mrs. William R. Montgomery, two of the most capable and brilliant of our missionary writers and women leaders.

Let the Freedmen Take Courage

A recent number of the *Nation* contains an article on the Negro Problem which has so much that is encouraging that we quote a portion. The writer says:

Altho Abraham Lincoln the emancipator is now less spoken of than Lincoln the man of the people, the statesman and the President, there must be many thousands of people whose minds have turned to the extraordinary progress of the American negro since Lincoln struck the shackles from his limbs. An illiteracy cut from ninety-five per cent in 1865 to eighty-seven in 1870, and in the three decades between 1870 and 1900 to something over 40; the ownership of vast tracts of land; the invasion of the industries and professions—these things would strike with amazement those who gave their lives for the liberty of the slave, could they but see the results of that great sacrifice. For to most Northerners in 1860 the negro was a mere beast of burden; often, as in the case of the Sea Island blacks, among whom the first negro regiment was formed, but little changed from African habits of thought and life; always pitifully ignorant and ragged; and, often enough, with lash-torn flesh and mutilated face.

Southern Presbyterian Advance

Says *The Christian Observer*: Dr. S. H. Chester, secretary of Foreign Missions, writes as follows:

Our receipts for the month of March, 1909, were \$98,295, a gain of \$40,643 on the receipts of March, 1908. Receipts for the fiscal year were \$412,156, a gain of \$88,277. This is an average of \$1.53 for each of the 268,733 communicants given in the 1908 minutes of the General Assembly. It is the largest per capita contribution that our church has ever made to foreign missions. The per capita offering last year was \$1.23; the year before \$1.09; the year before that \$1.05; in 1900 it was 72 cents; in 1890, 53 cents. Our Assembly has set as its goal an annual offering for foreign missions of \$4 per member in order to do our part in the evangelization of the world.

Quickening of Southern Baptists

We are glad to learn that the Foreign Mission Board has lately received two or three handsome gifts

from private sources. One party gave \$2,500, and another brother expressed a desire to be placed on the honor roll and will forward \$1,000 to Secretary Willingham. A young business man has just sent a check for \$600. This will pay the salary of a missionary for one year.

During the year several parties have given one thousand dollars or more for foreign missions. In each State there are quite a number who could make large individual contributions to both the home and foreign boards and be the richer thereby. — *Western Recorder*.

Great Gains for Temperance

Says the *Episcopal Recorder*:

The president of the National Temperance Society assures us that half of America is now "dry." There is little doubt that the people are becoming aroused to the enormity of the drink evil, and this is nowhere more clearly seen than in the "coercive prohibition" exercised by many large corporations. We quote from the report of the National Temperance Society in this connection: "It is encouraging to observe that the great industries also are beginning to realize the importance of a proper attitude toward the drink habit. Our leading railroads are passing aggressive laws against tippling employees. Many of them have issued orders declaring that employees must not touch liquor off duty any more than on duty, under peril of immediate dismissal."

And *The American Issue* adds:

Reports to the Anti-Saloon League from 22 States up to within a few days before the holidays of 1908-09 placed the number of saloons put out of business during the year at 9,974. Additional reports received since from other States bring the number to more than 15,000 saloons expelled last year. More than 325,000 square miles and a population of 4,300,000 were added to the prohibition territory of the United States in these recent conflicts. There are now about 38,000,000 people living under prohibition, as contrasted with about 6,000,000 in 1893.

The Saloon Receives More Than Missions

Preaching on the Twenty-third Psalm, Dr. O. P. Gifford remarks thus practically:

Do you know the peril of American

Christianity? It is a type of religious life that robs God of the fleece. Last year 150,000,000 Protestants in all the world gave \$17,000,000 to foreign missions, and the liquor dealers in the State of New York, ministering to 8,000,000 people, gave \$17,000,000 for licenses; and that was a part of the first investment. One State investing \$17,000,000 in one year for the privilege of selling liquor, and Christendom giving Jesus Christ \$17,000,000 to evangelize the world!

Chinese and Mission Work

The Chinese of the Second Presbyterian Church of Pittsburg have paid \$1,000 for a plot of ground in Tirhoi, Canton, China, their home neighborhood, and on it will erect a mission church, to be maintained by them in the interests of Christianity. The Chinese of this Pittsburg church are 300 in number, and among them are the most wealthy of Pittsburg Chinese. For more than thirty years there has been a colony of Chinese in this fashionable church, several of them being teachers in the Sunday-school. One of their number, sent to China some time since, has just completed the deal.

Let Other Churches Imitate

The Washington St. Congregational Church, Toledo, O., whose pastor is Rev. E. B. Allen, issues to its members a benevolence budget at the beginning of the church year. The object is to get each member to pledge a definite amount for the mission boards and the activities of the church, while at the same time the budget shows the way in which the money is used. The budget is in the form of a card which opens with a weekly or monthly pledge with space left for the amount to be filled in. Then follow three paragraphs of directions and explanation, followed by "The Objects" for which the money is needed. Opposite the list of objects, such as foreign missions, home missions, and so on, is a column showing the amount apportioned to the church, while another column shows the percentage of the gifts which will go to each object. A third column is left blank in case any

member should wish to give a higher or a lower percentage to any of the objects.

Doukhobors in Canada

The last report of the Canadian Interior Department, just issued, gives an encouraging picture of the progress the Doukhobors are now making. It will be remembered that 9,000 of these Russian refugees found new homes in the Canadian Northwest eight years ago. No Western settlers are more industrious, frugal, thrifty and neat than they and they are beginning to be held in much respect.

They prefer the communal life, and in fact they hold all their possessions to be the common property of their sect. The families are opposed to living isolated on their farms, and so they are grouped together in forty-eight villages strung along in a northeast and southwest direction from the neighborhood of Yorkton, in eastern Saskatchewan, to the northwestern corner of Manitoba, a distance of about 100 miles.

Progress in Porto Rico

Rev. C. L. Thompson writes in the *Assembly Herald*:

Ten years ago there was one Protestant church, a small Protestant Episcopal at Ponce, built and maintained exclusively for English-speaking people who might visit Porto Rico. Nine years ago the Baptist, Congregational, Methodist and Presbyterian Home Mission Boards agreed on a territorial division of the island. The spirit of cooperation which thus marked the inception of our work has not failed. A united Protestantism is moving for the elevation of a million people. And the results thus far?

One's first impression is that foundations are being laid and organized forces are building. The curious crowds that eight years ago filled the streets outside the meeting-places are less in evidence. The audience within is orderly and devout. Another impression, deepening as one traverses the country districts, is the wide-spread hunger for evangelical truth. There are probably from six to eight hundred stations where the Gospel is being preached; often indeed in some wayside shack, where some humble family has opened the doors and invited the

neighbors, but everywhere the message is given to attentive ears and hungry hearts.

Methodist Missions in Cuba

The Southern Methodist Church has been practically put in possession of the Cuban field, so far as the various bodies of that denomination are concerned. Ten years ago, when the war with Spain ended, it had one nominal church, with forty scattered and unfindable members. It entered the field with vigor and started work in all the larger places on the island. To-day there are only two or three communities of more than ten thousand inhabitants where there is not either a church or a preaching station. There are now 3 schools, with 310 pupils, over 3,000 communicants, and \$200,000 worth of property. Five married preachers and their families are supported entirely by the natives, and the members, all of them very poor in this world's goods, contributed all told last year \$12,000. It is said that over one-third of all the Protestants on the island belong to this one church.

Islam in the West Indies

"My work is among the East Indians, tho I meet the Creoles in many phases of it and have opportunity for personal work among them. Miss Stanley, with whom I am associated, has encountered much Mohammedan opposition on some of the estates, and says it is by far the most difficult thing to meet. Many Hindus will be getting interested and really favorable to Christianity, and often converted, when some Indian Mohammedan or several of them will form a plot of persecution or rival teaching and lead them astray. We have been studying your Moslem world and it has gript me—the vision of the vast spread of Mohammedanism and its fanatical fervor. When the laymen of the Church of Christ get on fire with the sword of the Spirit as the Mohammedan has with the sword of war and his Koran, greater advances than the world has ever known will come to pass in a short time. It seems to me that Mo-

hammedan work is really the keystone of the arch at the present day of mission work.

"JULIA M. BENTLEY,
"Jamaica, B. W. I."

An Ambassador in Brazil

Rev. W. E. Finley, of the Presbyterian Mission, adds this chapter to the modern Acts of the Apostles in *All The World*:

Of the last year, for nine months my bed has been an ox-hide on the ground, and of the eighty days in Gayaz, sixty nights we slept on the ground in the open air. Even the monks and the priests love the Gospel when they hear it, and I had a good spiritual talk with two. Men have cried when they received the Bread of Life, and want to know more. In one place it was said that I was the ambassador of Pius X to reform the Church, and nearly all the town came out to hear the Gospel. In some places I have not had time to eat, so many were the calls, and in one place the greatest lovers of the Church became so frightened, that they called a meeting to counteract the influence of the Gospel. The speaker was an old teacher who had spent all his spare time with me, and who had attended the worships. He said "Faithful ones, it is magnetism that the man is exerting over you. He magnetizes you, and then makes you believe what he is saying." After this speech, he got down out of the pulpit, and came out to hear again, convinced that I was speaking the Truth. I told the people that the man had really spoken the truth, but that he had mistaken the man; that they had been attracted as by a magnet, but that the magnet was Christ, for He had said, "And I if I be lifted up will draw all men unto me."

In another place the judge gave me his house, and did everything for me. He inquired a great deal about the religion of Christ, and asked me what my rule of life was. I said, To do what Christ would do, and only that; that I did not smoke, gamble or drink, because I could not imagine Christ doing these things; that I went nowhere that I could not ask Jesus to go with me.

The Students of Buenos Ayres

Charles J. Ewald, of the Young Men's Christian Association, Buenos Ayres, writes in *The Student World*:

The National University at Buenos Ayres has over four thousand young men of the influential classes of the Argentine Republic. At least half of them

come from the smaller cities and towns, and the city atmosphere in which these students live is not conducive to moral vigor. There is every encouragement to immorality and gambling, which are the great vices.

Not over ten per cent of them are more than nominally identified with Roman Catholicism. Another ten per cent take a hostile attitude toward the Roman Church. This hostility does not mean that there is any sympathy with evangelical Christianity. The great mass of students are indifferent, never having given any thought to religious questions. They believe in nothing. These conditions are not to be wondered at, for while the Roman Church has been steadily losing her hold upon these men the evangelical churches have been making no effort to reach them. So far as I know there are no members of Protestant churches in this great student body, yet I have found them open-minded, ready to give thought to this matter.

Through its athletics and language classes the Young Men's Christian Association has been establishing points of contact with the students. At the opening of the present college year we published a student guide which made a very favorable impression. A few of the students have become deeply interested in the study of the Bible. In this group we have some of the most influential men in the university. Three of them are champions in university athletics, all are excellent students. Recently the leading man in the group made a decision for the Christian life. He is perhaps the most popular man in the whole student body, a great athlete, being champion in three events in the university, and also the South American champion in two events, a senior medical student. He is now seriously considering the question of identifying himself with an evangelical church.

EUROPE—GREAT BRITAIN

The Church's Voluntary Offerings

From the statistics published by the S. P. C. K. in the *Official Year-Book of the Church of England*, we learn that the voluntary offerings of Church people for the year ending Easter, 1908, amounted to nearly eight million sterling, and exceeded last year's total by £514,502. Under every heading there is an increase. The sum given "foreign mission societies, missionary colleges, studentship associations, etc.," was £882,297—an increase of £45,-

376 on the previous year's figures, due partly, no doubt, to the inclusion of part of the Pan-Anglican Thank-offering. No account is taken of contributions to societies supported by the co-operation of Churchmen and Non-conformists, such as the Bible Society and R. T. S. It will be seen that of the total offerings just over eleven per cent. are given to the foreign work of the Church.—*C. M. S. Gleaner.*

British Volunteers for Service Abroad

At a meeting of the Convocation of Canterbury, February 17, the responsibility of the Church of England for aggressive work—especially in the Far East, to take advantage of the awakening life there, and in Africa, to block the advance of Mohammedanism—was considered. The Archbishop of Canterbury in an address to the Convocation quoted the following figures, which "had been put together roughly, it not being possible to obtain them in accurate form," with regard to volunteers for service abroad:

The applications made to the Society for the Propagation of the Gospel were 749 in 1907, and last year increased to 1,252; to the Church Missionary Society from 473 to 611; Universities' Mission from 26 to 52; and the Milanese Mission from 11 to 22; the total volunteering thus increasing from 1,248 to 1,926, an advance of 678.

London Religiously Cosmopolitan

London lately witnessed the "solemn" dedication of a big Mormon temple in the South Tottenham district. London is a very religious city, in so far as many religions are housed there. There are two Chinese Joss temples in East London; Malays have their houses of worship in St. George street; the Parsees pay homage to the sun on high ground in Bloomsbury, and Mohammedans feel much at home in the several mosques on the banks of the Thames. Christianity is represented by not less than 330 churches and sects, of which every one, may it be ever so small, has its own building,

chapel or meeting-house. The Jews, of course, own and frequent a number of synagogues.

Scottish Universities' Missionary Campaign

Not long since about 150 students attending the universities and divinity colleges of Scotland visited Aberdeen on a campaign for the institution of systematic study of missions and social problems. Practically every Protestant church in the city—Established, United Free, Congregational, Methodist and Episcopalian—was open to the students, two of whom gave pulpit addresses in each church, and afterward addressed united meetings of young people. Keen interest was aroused, and definite promise to form study circles was given. The working of model circles was demonstrated and explained on Monday and Tuesday, and on Wednesday evening Professor W. P. Paterson, Edinburgh, and Professor Sir William Ramsay, Aberdeen, addressed a crowded meeting in the Y. M. C. A. Hall.

The Religious Situation in France

France has a population of 39,000,000. Of these there are not more than 650,000 Protestants, and allowing for Jews and other non-Christian sects, there remain about 38,000,000 nominal Roman Catholics, but the priests themselves confess that at the outside not more than 4,000,000 can be said to be following their teachings in any way. The people are said to be drifting away from all belief in the church and from the control of the priests. One of their priests states that while in some villages a number still attend mass, in others the church was so deserted that on Sunday mornings the attendance consisted only of the priest, his servants and the sexton, while in some churches grass was growing between the stones on the floor. It is sometimes heard, "We do believe in God, but we do not believe in the priests." M. Boissonnas, secretary of the Societe Centrale, recently reported that in some parts of the country no religious ceremony has been held for ten years.

Godless Schools of France

Dr. F. E. Clarke has recently written:

The schools of France leave much to be desired, for they are for the most part not only godless but positively skeptical, if not atheistic in their teaching. Abraham is treated as a myth, as are all the rest of the patriarchs. Miracles are denied, and the Bible disputed, when not ignored. Of course the morality and spirituality founded upon Bible teaching have little influence in the schools: and the churches, Sunday-schools, Christian Endeavor societies, and missions have the double task of counteracting the skeptical teaching of the public schools and instilling the principles of pure religion and morality in all those whom they can reach. In this respect the McAll Mission is doing an invaluable work just at this time, wherever its activities reach.

Never was there a more important or critical time in the spiritual history of a great and brave people than the present. Never was there a time when the comparatively small Protestant force more needed the sympathy, prayer, and material aid of the Christians of other lands. May it be granted in full measure.

European Methodists Giving for Work in Africa

The response of the European conferences in special gifts for the work in Africa ought to inspire the Church in America. The following pledges have been made: North and South Germany Conferences, each \$250 per year for five years toward a mission press in North Africa. The Switzerland, Denmark, Finland and Norway Conferences, each \$250 per year for five years for the support of native stations in Rhodesia, the stations to be known as the "Swiss Lighthouse," the "Danish Lighthouse," the "Finland Lighthouse" and the "Norway Lighthouse." The Sweden Conference, \$700 per year for five years for the support of two printers at the mission press at Inhambane. These men, C. H. G. Runfeldt and Joseph Persson, are now in Inhambane and doing splendid work. The Italian Conference, \$250 per year for five years for the support of a native station in Portuguese East Africa, to be known as the "Italian Lighthouse."—*World-Wide Missions*.

Missionary Literature in Germany

According to figures just published, there were circulated in Germany at the close of 1908, 67 papers and magazines in behalf of heathen missions, 9 in behalf of Jewish missions, and 3 in behalf of Mohammedan missions. The foreign-missionary magazines appeared altogether in 1,200,000 copies, of which 583,500 belonged to the 9 missionary magazines for children, 14,200 to the 6 for women, and 500 to the 1 for medical missions. The two learned German missionary magazines are *Allgemeine Missions-Zeitschrift* (2,600 copies), and *Evangelisches Missions-Magazin* (2,000 copies), while *Evangelische Missionen* (7,000 copies), is the most popular general missionary magazine.

The 9 Jewish missionary papers appear in 102,600 copies and the 3 papers in behalf of Mohammedan missions in 26,400.

According to these official figures, German missionary leaders are much concerned about instructing and interesting the children in missionary work. The *Kleine Missionsfreund* (Berlin Society), has 182,000; *The Kleine Missionsglocke* (Leipzig Society), 115,000; *The Kleine Missionsfreund* (Rhenish Society), 63,000, and the *Kindergabe* 120,000 copies. In general the editions of German missionary magazines are far smaller than those of Great Britain and America.

Hebrews and Strong Drink

Professor Cesare Lombroso, the eminent authority upon the science of criminal anthropology, has recently expressed some views in regard to the comparative freedom of the Jewish people from drunkenness, which are of singular interest to all those who have been impressed by this gratifying aspect of Hebrew social life. The professor says:

I had a remarkable instance of this comparative immunity when I visited the Jewish Lunatic Asylum at Amsterdam. In any general asylum it would be safe to say that fifty-five per cent of the patients became insane through alcoholism, either direct or inherited. Indeed, I

know no more potent and certain cause of insanity than alcohol, nor one which affects posterity so extensively. Lunatics, too, have a proneness and desire for alcohol, even when alcohol has not been the cause of their lunacy. But in the Amsterdam Asylum the director informed me that he had no cases of insanity caused by alcohol among his patients, and that he had the utmost difficulty to persuade patients who had been ordered wine by the medical attendants to take it. The freedom from alcoholic insanity thus so marked I have observed in general among Jews everywhere.—*London Christian*.

English Work for Russian Jews

The Mildmay Mission to the Jews—with headquarters in London—has 11 workers in Russia. All told, from all missions, there are but 17 workers in the empire, 17 to 5,000,000 of Jews! For several years, however, the Mildmay Mission bible depot in Odessa has been a center of no little influence in that vast Jewish population. Altho the work has not been without opposition from some of the rabbis, it has met with surprising encouragement. The books are not sold, but lent or given away. Last year, no less than 145 Bibles—Russian, Hebrew, and Yiddish—360 Hebrew and 1,800 Yiddish New Testaments were distributed; the total number of tracts and booklets being 65,000.

The Opening Door in Russia

There seems to be a providence in the establishing of Methodism in Russia. Many Europeans have the conviction that the next great religious awakening is to come about in Russia. It was only a little over a year ago when Methodism was set up in St. Petersburg. Already services are conducted in Russian, Finnish, Swedish, Esthonian, German, and English. There have been many conversions and 4 young men have been sent to colleges in Germany and America. A Methodist Deaconess Home has been opened in the capital and the first Methodist church in Russia dedicated at Wirbalen, with two others to follow soon. There are 10 congregations already established and a *Russian Christian*

Advocate launched.—*The Christiansky Pobornik*.

Clericals Voting in Italy

The New York *Tribune* calls attention to the fact that the most interesting feature of the elections which were held throughout Italy on Sabbath, March 7, was the general and largely authorized participation in them of the clerical party for the first time in the history of the Italian kingdom. A large number of Catholics had before taken part in elections as voters and as candidates for office, but they had done so in at least technical violation of the Papal rule. This time there was no general abrogation of that rule, but in many constituencies it was in terms suspended, and everywhere it was tacitly understood that it was to be ignored and that the Clericals were to play the political parts of ordinary citizens of the kingdom. The result was that many more went to the polls than ever before, while the high dignitaries of the church manifested intense interest in the outcome.

ASIA

Temperance in Turkey

Rev. J. L. Fowle, of Cesarea, tells of a rather surprising form which the "Liberty Spirit" in Turkey has taken of manifesting itself:

We have had a temperance campaign right here in Cesarea this past fall, and it has gathered glorious headway. Soon after the proclamation of "liberty" last summer, the people began to hold meetings, at which, amid much sophomoric spouting, there was often considerable sense. Near the close of one of these meetings a priest said he had something to propose, but as the hour was late he would defer it until the next week. When some one called out for him to go ahead now he said that he and his family had determined to stop using intoxicants or offering them to others, and that he wanted to propose next week that others join him in this pledge. Immediately one of the leading men called out, "I am with you"; others cried, "So am I," "So am I."

A Turkish Literary Lady

The American College for Girls in Constantinople last month celebrated an anniversary with an address in faultless English from a Turkish lady,

Madam Halideh Salih, a graduate of the college in the class of 1901 and the wife of a prominent Turkish gentleman. Since the revolution in Turkey last year, giving freedom to the press, she has become one of the most popular writers for the newspapers. She is a regular contributor for five journals. Two plays of Shakespeare which she has translated into Turkish are to be presented in the new theater at Constantinople. This is a noteworthy instance of the work this institution has been doing for the nations of the Near East.

Dr. Greene's Anniversary

In the midst of the excitement of political overturn in Turkey, Rev. Dr. Joseph K. Greene is receiving the congratulations of his many friends on having just completed a half-century of missionary service in that country, about forty of these years having been spent at Constantinople. He has seen great changes, wars, plagues, famines and conflagrations, political intrigues and upheavals. It seems as tho he had been spared to see the fruitage, sudden and unexpected, of long labors, in the beginning of a free nation established on principles of righteousness. It is not strange that he says if he were to live his life over again he would choose the missionary career he has had. Rev. Dr. H. N. Barnum, of Harpoot, is the only missionary in Turkey who has had a longer term of service than Dr. Greene. Rev. Dr. G. F. Herrick also completes his half-century in Turkey this year.—*The Congregationalist*.

A Sanatorium on Mount Lebanon

In Syria, the one woman whom the Turkish Government permits to practise medicine is Dr. Mary P. Eddy. She is the child of parents who together gave a full century of work to the evangelization of Syria. Tuberculosis is the scourge of Syria. For generations past, it has been the custom to cast out of the house any member of a family—even a mother or an eldest son—who gives evidence of be-

ing attacked by this dreaded disease. A hospital and camp for tuberculosis patients became a necessity. And just in the nick of time the money needed came from friends in America.

On the crest of the foothills of Lebanon, under the very shadow of snow-clad Mount Keneesey, "the Jungfrau of Syria," 4,000 feet above the sea, and looking down over pines and palms to the blue Mediterranean, some people four years ago put up a large building. It was suited in size and situation to be a sanatorium, and Dr. Eddy purchased it a few months ago. Since then she has enlarged the windows and added balconies where patients can take the open-air cure. The house has sixteen rooms and two wards.

The Bible in Jerusalem

Says *The Bible in the World*:

The Bible Society depot in Jerusalem is well situated, and inscribed with bold lettering in several languages indicating that the Scriptures may be obtained within. Many visits are made by the pilgrims to the depot, and they show great interest in the purchases they make there. Last Easter, an attempt at colportage was made among these visitors, who spend most of their time lingering about the precincts of the Russian and Greek churches and other sacred shrines of the city. Colporteur Segal was sent from Port Said to Jerusalem for this special work. He can speak 12 languages—Arabic, Bulgarian, Croatian, Dutch, English, French, German, Hebrew, Italian, Portuguese, Rumanian and Russian. For five weeks he went in and out among the pilgrims, offering the Word of Life. Over 730 volumes in various languages were sold during the period, and the pilgrims seemed to attach a special value to the precious Book which had been purchased in the Holy City.

INDIA

Who Are the Hindus?

A writer in the *Advance* gives these answers to the question:

The Hindus are those people of India who burn their adult dead. But some ascetics bury; some castes bury or burn.

The Hindus are those who worship under direction of the Brahmans, the highest or priestly caste. But Sikhs and Jains do the same.

The Hindus are all inhabitants of India who are not Sikhs or Jains or Bud-

dhists or Animists or followers of any foreign religion. This is a negative way of getting at the matter, and therefore unsatisfactory. These three definitions have been given by recognized authorities. They are all partly true.

A native writer changing the terms slightly, says: "What the Hindus do is Hinduism." Mr. Crooke, the author of "Things Indian," criticizing the various definitions, accepts the last. It indicates the social rather than religious character of Hinduism.

Hinduism is a chaos; it is also a perplexity and a peril. Mr. Crooke indicates this: "All these multitudinous forms of belief are left without any official control from its leaders. Hinduism has never dreamed of a Council or Convocation, a common prayer-book or a set of Articles of Belief. Each sect goes its own way, preaching its peculiar secrets, and never combining for action except under the influence of some outburst of fanaticism, when the sacred cow or a shrine is believed to be in danger."

One Cause of Discontent in India

Every year 15,000 students graduate from the universities, and \$8,000,000 is spent annually for education. This means that many every year are looking for work to do, and posts to fill. And this young India, this half-trained, undisciplined India, is filled with the divine discontent of youth, and wants something, she hardly knows what, but more of freedom and independence. Why should England rule India at all? Why should poverty-stricken India furnish wealth and position for even a few of England's younger sons? Why should the Indian Empire be the reflected glory of the British Raj, and not shine a sun by her own light? The partition of Bengal furnished a pretext, the victory of Japan afforded an inspiration, but the time was ripe for a change in attitude toward the ruling power.

The Moslem Situation in India

D. J. Fleming, of Lahore, India, writes to *The Presbyterian*:

Some of you who are in study classes have written asking for information about Mohammedanism in India. Do you realize that the Mohammedan population of India is almost as great as the total population of the United States, and that as India's Emperor, King Edward is the greatest Mohammedan monarch

in the world? Three things seem to stand out as noteworthy in the situation:

There is a general tendency toward progress and education. For decades, the backwardness of Mohammedans in all educational matters has been a byword here. Last week, however, when Sir Louis Dane was laying the cornerstone of the new Mohammedan college of Lahore—itsself a sign of the new spirit—he said that out of six Indians admitted within the last few years to the highest posts in the gift of the Government, five had been Mohammedans. Incidentally, it is significant that each of these five was educated in Forman Christian College. All over the province, girls' schools and boys' schools for Mohammedans are springing up, urged on by the enlightened members of the community, in spite of the indifference and opposition which pervades the Mohammedan masses.

Education for Women in India

The Maharajah Gaekwar of Baroda, who paid a visit to America a year or so ago, is a keen advocate for the extension of a sound and practical education among the people over whom he rules. He has led the way in India in the establishment of free and compulsory schools, and the law includes girls as well as boys. The maharajah has swept away class and caste distinctions in the schools by sending his daughters and his relatives to sit side by side with other scholars; no social distinctions are allowed to interfere with the knowledge offered to all comers. It is estimated that, including the compulsory schools, there are now in the state 350 girls' schools, Mohammedan, Marathi, Gujarati, and in Baroda there is a high school for girls, which prepares them for the matriculation examination of the Bombay University. Instruction is given in the vernaculars, and English has only been added lately.—*Brooklyn Eagle*.

Signs of Promise in India

In the *Presbyterian Record*, Mrs. Dr. Buchanan, wife of a missionary, writes:

Last month we were both at Jubelpore, in the central provinces, attending a convention for the deepening of the Christian life, and it was really most

inspiring. Eighteen hundred Indian Christians were in attendance and about eight missionaries from central India and the central provinces. The chief speakers were Indian Christians. The key-note of the meetings seemed to be "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." It was good to hear these Indian brethren eloquently and powerfully pleading with their brethren to endure hardness for Christ's sake, in winning India for Him. One could not but feel that "The Redemption of India draweth nigh."

Progress in Djeypur, India

In 1884, Rev. Reimers, of the Breklum Missionary Society, founded the Station Koraput in the district of Djeypur in India, and nine years later he died, without having had the privilege of baptizing one heathen. Others followed him, of whom one died, a victim of the fever, while the health of all suffered severely. Still the work went on in faith and prayer, until at last seven adult heathen professed Christ in baptism on Christmas, 1897, after thirteen years of earnest labor. Now Koraput has 2,571 native Christians and 357 inquirers, while 26 European laborers (22 male, 4 female) are laboring upon the more than fifty stations and out-stations of the Society.

The Station Djeypur, the capital of the land, was opened in 1887, but has now 703 native Christians, while Kotapad, organized one year earlier, contains 4,568 Christians and 812 inquirers. Now Rangapur was started in 1889 and 1,192 Christians and 700 inquirers are gathered, while in the newer stations of Lakshmipur, Gunipur, and Bissemkatak, the Gospel slowly conquers and heathen souls are surrendering to Christ.

Thirteen years of patient sowing of the seed! Then the harvest of 9,034 native Christians in ten years.

United Presbyterian Success

From far up toward Khyber Pass, Rev. J. A. McCounlee writes to the *United Presbyterian*:

Nineteen hundred and eight has been another year of God's great doings in

the India Mission. Three years ago there was an increase of 1,309 by profession, and that brought us much encouragement; two years ago the increase was 1,655, much more reason for thanksgiving; but this last year the record reads 2,049 received on profession of faith. But encouraging as is this result, it is but a small part of the number that might have been received into the Church had we had the teachers to teach the people and prepare them for baptism and to follow up their reception into the church with the teaching "to observe all things" that Christ commanded. The total membership has reached 17,321, the Christian community numbers 32,365; Christians are found in 1,030 cities and villages, and the native contributions reached \$3,529 last year.

One of Our Oldest Missions

The American Board's Marathi Mission, whose report of 1908 has just been issued, was started in 1813. The first founders spent five hours a day teaching a school for Hindus, and at the end of ten years had 26 schools. There are now more than 150 primary schools, with other schools leading up to the high schools of Ahmadnagar and Bombay. In the industrial schools girls are taught needlework, cloth-weaving, lace-making, fancy work, and general housework: and boys, basket-making, rug-weaving, cloth-weaving, carpentry, laundry work, typewriting, fitter's work, making of metal dishes, masonry, rope-making, gardening.

The Woful Poverty of the Indians

Except to those who have been in India it is difficult for one to realize the exceeding poverty of the ordinary village Christian. There are thousands of them who, if they are unable to obtain a daily wage of from two to four annas (an anna is equal to two cents), will with their families have to forego their evening meal. For many it is a steady fight against starvation for nearly twelve months of the year. At transplanting time and at the reaping there is usually a sufficiency, but for the rest of the year it is a steady contest, not with want but with actual starvation. The problem of self-support under such circumstances becomes well-nigh insoluble.

Good Words for Missionaries

A number of British officials in India have borne witness to the character and ability of missionaries in that great portion of the British Empire. The latest, perhaps, is that of Sir Andrew Fraser, late Lieutenant-Governor of Bengal, who in an address before the great "Missions in India" meeting in London recently said:

I have served in two provinces, and I have known as many missionaries as possible in both. I have gone in commissions under government over the whole of India, and visited every province and many native states, and in every place I have become acquainted with the missionaries. I claim for a layman an exceptional right to speak in regard to missions. I throw myself with all my weight into the class of witnesses who come to speak with thankfulness to God of what they have seen in the past, and hopefulness in regard to the future.

CHINA**Forward Movement for China**

An important educational forward movement in the interest of China has been launched in London. The China Emergency Appeal Committee, with Robert Hart as chairman, has set itself to raise £100,000 for a great educational forward movement, with especial stress on medical training. This sum will be spent as follows: £40,000 to establish in four important centers of population union medical training colleges in connection with existing hospitals, in which Chinese students may be qualified for medicine and surgery, the institutions to unite the various churches without sacrifice of denominational principle; £40,000 to provide in as many centers as possible, normal training and theological institutions for the education of Chinese Christian school-teachers and pastors; and £20,000 for the translation and publication of the best Western literature; also to assist the Christian Literature and Tract Societies already at work in China.

The committee has wisely decided that the missionaries are to have the administration of the fund, in conjunc-

tion with members of the committee itself.

OBITUARY NOTES**Charles E. Ballou, New York**

Rev. Charles E. Ballou, one of the most widely known mission workers in the United States, and for seventeen years the head of the McAuley Cremorne Mission on the West Side of New York, died on April 21, after an unsuccessful operation, at the age of fifty-eight.

While employed as a tailor at Middlebury, Vermont, he was converted at a revival service conducted by the lady who became his wife. Among their friends were "Jerry" McAuley and his wife, who were then laboring in the building where Mr. and Mrs. Ballou later carried on the mission.

Dr. George H. Rouse, of India

We regret to announce the death of Rev. G. H. Rouse, D. D., so widely known on account of his devoted service in India, for over forty years, in connection with the Baptist Missionary Society. A few months ago the veteran worker closed his long career in the East and retired to England in poor health, but with hopes of furthering the missionary cause as his strength might allow.

Sheldon Jackson, of Alaska

The Rev. Sheldon Jackson, DD., LL.D., who as a Presbyterian missionary among the Indians of the West organized the first canoe mail service, and was later missionary and U. S. Commissioner of Education for Alaska, died on May 2d at Asheville, N. C., aged 75 years. He was a graduate from Union College and from Princeton Theological Seminary, and until 1877 worked among the Indians of the Western prairies. He then went to Alaska, where he for years carried on his missionary work. He was the author of many books relating to his work, and imported the reindeer into Alaska. To this great undertaking he was moved by philanthropic considerations.

Dr. Jackson's interest in the work of the Presbyterian Church led him to give property valued at \$50,000, near Salt Lake City, toward the erection of a Presbyterian college.

His name is held in esteem throughout the whole denomination and indeed outside of its borders.

William Ashmore, of China

Rev. William Ashmore, D.D., one of the most honored missionaries to China, died April 21, in Toledo, Ohio, after having had failing health for several years.

Dr. Ashmore was born at Putnam, Ohio, December 25, 1824; was graduated from Granville College, now Denison University, in 1845; and from Covington Theological Seminary in 1848. He was ordained pastor at Hamilton, Ohio, the same year; but appointed a missionary of the American Baptist Missionary Union to Bangkok, Siam, in 1849, arriving at Hongkong, January, 1851, and at Bangkok, April, 1851. He removed to Hongkong in January, 1858. Owing to his wife's health he returned to America, where he remained from 1858 to 1863, Mrs. Ashmore having died May 19, 1858, and been buried at sea. Until 1888 he was stationed at Swatow, South China, with the exception of two furloughs, 1875 to 1877 and 1885 to 1887. In 1886 he was elected corresponding secretary of the Missionary Union. He returned to the United States in 1888, but resigned as secretary in September, 1889, to return to his work on the foreign field. He married Mrs. Nathan Brown as third wife at Yokohama, Japan, September 4, 1890. He returned to the United States in the spring of 1895, going again to Swatow in the autumn of 1895, and arrived again in Boston in May, 1899. He visited China and Japan in 1901 at the request of the Executive Committee, arriving in Boston, June 25, 1903. On his final return to America in 1903, he made his home at Wollaston, Mass. In the fall of 1907 he removed to Toledo, Ohio. Dr. Ash-

more will stand in missionary history as one of the greatest figures in Christian missions in China. Through his work at Swatow and by powerful personality he has had a profound influence on the development of missions in the Chinese Empire. He had the mind of a statesman and grasped large problems with a prophet's vision.

Lilavati Singh, of India

Miss Lilavati Singh, professor of English literature and philosophy in the Isabella Thoburn College, Lucknow, India, translator and editor, died a few days ago in Chicago, while traveling under the auspices of the Woman's Foreign Missionary Society of the Methodist Church, in the interest of the college. Miss Singh was in her forty-first year, and was a woman of brilliant intellect, and with Miss Thoburn was the means of making the college a power in India.

Nine years ago Miss Singh made her first visit to America, coming as delegate from India to the great Ecumenical Conference held in New York. She spoke to an audience that crowded Carnegie Hall, and the New York dailies reported at the time that she "carried them by storm by her eloquent address given in fluent and forceful English, and during which applause was tumultuous and insistent." It was after hearing this address that the late President Harrison said: "If I had given a million dollars for foreign missions, I should count it wisely invested if it had led to the conversion of this one woman."

She was the editor of the Urdu "Woman's Friend." Two years ago, at the World's Student Federation Conference held in Japan, Miss Singh went as delegate from the Women's Christian Associations of India.

She took the degree of A.B. at the Calcutta University, and received the degree of A.M. with honors from the University of Allahabad, being the first Hindu woman to receive that degree.

FOR THE MISSIONARY LIBRARY

STEWART OF LOVEDALE. By James Wells, D. D. Illustrated. 8vo, 419 pp. Hodder & Stoughton, London. \$1.50 *net*. Fleming H. Revell Co., New York. 1909.

The development of South and Central Africa has been made possible by such sane men of God as James Stewart of Lovedale. His ceaseless activity is exemplified in the name "Long-strider," by which the natives called him. The purpose to be a missionary was born in Stewart's heart when a boy. In 1860, at the age of 29, he planned a Livingstonia mission, formed a New Central Africa Committee, visited Livingstone on the Zambesia, explored the highland lake region, and in 1866 settled at Lovedale, Cape Colony, where he developed the missionary institute which has become famous with its kindergarten, graded teaching, manual training and practical Christian education.

Dr. Stewart also did much to promote a good understanding between Europeans and natives, to develop industry, thrift, peace and Christian religion, and to exemplify the character of a master missionary.

The biographer has drawn a clear and inspiring picture of this noble worker, but does not show as clearly as could be desired the progressive development of his character and work—the hardships, trials and hindrances as well as the encouragements and successes.

As a missionary biography this volume is of unusual merit and well repays a careful reading. It also describes admirably many phases of the religious and political situation in South Africa.

THE BLACK BISHOP—SAMUEL A. CROWTHER. By Jessie Page. Illustrated. 8vo, 440 pp. 7s. 6d. *net*. Hodder & Stoughton, London. \$2.00 *net*. Fleming H. Revell Co., New York. 1909.

One of the remarkable products of modern missions was Samuel A. Crowther, the black bishop of Nigeria. Kidnaped from his home in 1821 and rescued as a slave boy in the following year, he entered a mission school and

was baptized in 1825. Later he became a teacher, a clergyman and finally a missionary bishop under the Church Missionary Society of England. His career and character were unique, and he became well known through his many visits to England and the frequent telling of his story in missionary addresses. He died in 1892, leaving a son who is now archdeacon and a work in the Niger delta that is a credit to the Bishop's fidelity and power.

Mr. Page's story of this remarkable life is filled with fine incidents. In adventure and hardships, training and travels, labor and leadership, this black man showed himself to be above slander and worthy of honor from church and state.

One of the interviews related may give an idea of the practical value and interest of this narrative. A heathen priest had become interested and listened to Bishop Crowther respectfully, but said: "Softly you must go with us, or you will spoil the whole matter. Stretch a bow too much and it will break. We are told that those who serve God must no more steal or deceive, or commit adultery. We are watching to see if your life agrees with your words. Then we shall consider if this new way suits us also."

No slanderous tongue ever blackened the Bishop's name. His life was a rebuke to sinners and his warm heart and wise head led many into the kingdom and to the service of the King. Few life histories have so much of fascinating power and practical helpfulness.

D. M. THORNTON. A Study in Missionary Ideals and Methods. By the Rev. W. H. T. Gairdner. 12mo, 283 pp. Hodder & Stoughton, London.

A sub-title of this book might have been "Cairo, as the Center of the Moslem World." It is a carefully written and interesting biography of one of the student leaders of Great Britain, who became a missionary leader in Egypt, and appears at an opportune moment. When attention

is being paid as never before to the most formidable opponent of the Christian religion in the whole world, it is good to read the life of one who caught the vision of the evangelization of the Mohammedan world, and deliberately planned his life to meet the problem. Douglas M. Thornton was one who made the Student Volunteer Watchword a spiritual force in his life, and who devoted his intellectual powers to thinking out the wider problems of world-wide evangelization. The story of his life, cut short because of unceasing labor, is here told by his colleague and friend in a worthy way. His early days at Cambridge, his work for the Student Christian Movement, his reasons for choosing Cairo as a field of labor, the evangelistic and literary work he accomplished, are largely told from his own letters. Again and again in his letters he emphasizes the need for reinforcements and for picked men in the work of missions. Nine illustrations, seven of which are portraits of Thornton himself, add interest to the volume. One would like to have seen a little fuller recognition of the work of the American Mission in Egypt, but this is a biography, and not a history of missions. The book is an ideal one to put into the hands of those who go out to the foreign field, and contains many rare and telling incidents of a life wholly consecrated to God and yet thoroughly human.

GEORGE BROWN, D.D. *PIONEER MISSIONARY AND EXPLORER. An Autobiography.* Illustrated. 8vo, 536 pp. \$3.50. Hodder & Stoughton, London; Fleming H. Revell Co., New York. 1909.

Dr. Brown, who was for nearly half a century a missionary in Samoa, New Britain, New Ireland, New Guinea and the Solomon Islands, has given us a profusely illustrated and very readable account of his life and labors, his observations and experiences in these islands of romance, heathenism and scientific research.

The missionary was born in 1835 in Barnard Castle, Scotland, became an assistant to a surgeon—and nearly

blew up the establishment trying to make hydrogen gas—was apprenticed to a draper, became interested in the sea and foreign lands through captains of ships which coaled at Hartlepool, and finally took a temporary position as cook and later as a sailor boy on an East Indianman, chartered as a troop-ship. In New Zealand he became a Christian and was not long in deciding to devote his life to the missionary cause. He was sent to Samoa under the Methodist missions in 1860.

Dr. Brown's account of his life and work is full of humor, life and information. From it one not only obtains a good picture of the man as seen by himself, but finds clear descriptions of the islands and people in which he lived and worked.

After fourteen years in Samoa, Dr. Brown was sent to establish a mission in New Britain and later labored in other islands. He afterward became secretary of the Foreign Missionary Society of Australia.

These pioneer missionary adventures remind us of John G. Paton and James Chalmers. As history and a narrative of personal experiences, this life story is of particular value.

BENARES By C. P. Cope. Illustrated. 12mo, 262 pages. 2s, 6d. Robert Cullley, London. 1909.

Benares is one of the unholy strongholds of Hinduism. Here we see the outcome of the practise of the religion of 200,000,000 people. Its position on the sacred Ganges, its many temples, and palaces, its burning ghats, its "holy" men, have made it famous as the Mecca of India. Here we may see the image of Ganpati, the god with an elephant head, the monkey temple, the bloody worship of Vishnu and Siva, the sacred Jugger-naut, the innumerable fakirs and sadhus, the sacred bulls, the nim-tree, Mohammedan mosques and Christian missions. All these are described briefly and vividly in a way that gives an exceptionally clear idea of the forces that are fighting for religious supremacy in India.

HEROINES OF MISSIONARY ADVENTURE. By E. C. Dawson. Illustrated. 12mo, 340 pp. \$1.50, *net*.

HEROES OF MODERN CRUSADES. By Edward Gilliat. Illustrated. 12mo, 352 pp. \$1.50, *net*.

MISSIONARY HEROES IN ASIA. John C. Lambert. Illustrated, 12mo, 158 pp. 75 cents, *net*. J. B. Lippincott, Philadelphia. 1909.

These are three volumes of exceptional interest to young people. Their attractiveness and value depend not only on the fact that they are true stories of heroism and adventure, but because they inspire the reader with admiration for men and women who have made sacrifices and have achieved things worth while in behalf of mankind.

The first volume is devoted to the stories of such women as Mrs. Duff of Africa, Mrs. Clark of India, Mary Reed among the lepers, Mrs. Hudson Taylor of China, Mrs. McDougall of Malaysian Islands, Fidelia Fiske of Persia and Mary Louise Whately of Egypt. Many of the stories of comparatively unknown missionaries excite breathless interest, but full advantage is not taken of the dramatic incidents and thrilling adventures. There is not the same skill in the narrative as is displayed by writers of fiction.

"The Heroes of Modern Crusades" are men who have wrought reforms and abolished evils. Here are the stories of the work of Wilberforce and Lincoln to end slavery, John Howard for prison reform, Lord Shaftesbury's temperance crusades and Dr. Barnardo for the relief of the poor, Sir George Williams for young men and Dr. Grenfell for the fishermen. As one might expect, these stories furnish abundant material for exciting adventure, pathetic experiences and heroic endeavor. It is now almost incredible that some of the conditions and practises described could even have existed. Those who read these stories may come to understand what can be accomplished by persistent self-sacrificing effort, and may be inspired to work more earnestly for the correction of mod-

ern evils, such as child-labor, sweat-shop industry, social vices, political corruption, and industrial oppression.

"Missionary Heroes in Asia" is a supplementary volume to "Romance of a Missionary Adventure." Dr. Lambert tells more stories of James Gilmore in Mongolia, Jacob Chamberlain in India, George Mackay in Formosa and Annie Taylor in Tibet. They are only a few of the tales of romance and adventure that may be gathered from missionary life.

Each of these books will be eagerly read by young people and by all who prefer their missionary information in narrative form. The illustrations are well chosen to add interest to the descriptions.

A STANDARD BIBLE DICTIONARY. Edited by Melancthon W. Jacobus, D.D., Edward E. Nourse, D.D., and Andrew C. Zennos, D.D. 4to, 920 pp. Funk & Wagnalls Company, New York and London.

This concise, beautifully illustrated and moderately priced volume professes to meet the general need for a less discursive and more popular yet scholarly dictionary than the recent ones by Hastings and Cheyne. The aim was "to present the results of a reverent scholarship committed to the accepted facts of criticism, open-minded to its unsettled problems and thoroughly loyal to the basal truths of an evangelical Christianity." We venture to believe, however, that the average missionary, if he adds this book to his scant library and begins to use it, will find on nearly every page examples of that fashionable critical method of *a priori* rules and prepossessions which Professor Ramsay, in the case of Harnack, has aptly characterized as "being on the threshold of the twentieth-century thought, yet not able completely to shake off the fetters and emerge out of the narrow lines of the nineteenth-century critical method which was false and is already antiquated." (See articles on Abraham, Joseph, Hexateuch and Daniel among others.) It would be an impossible task for any missionary to make an intelligible translation of the article on

Aaron with its algebraic symbols of the documents either into Arabic or Chinese. The article on Jesus Christ is distinctly disappointing in its treatment of the incarnation and the crucifixion of our Lord. "The Incarnation means the presence of the divine in the human—whether the genealogies are accurate and whether the peculiar relation to God involves a virgin birth are questions on which the Christian faith is not dependent." One can judge of the "moderate" standpoint by the statement "David, tho none of the Psalms was certainly written by him, was capable of writing some of those attributed to him."

SOCIAL DEGRADATION. By Malcolm Spencer. 12mo, 180 pp., paper. 1s, *net.* Student Christian Movement, London. 1908.

We welcome this compact and discriminating study of the poor in Great Britain—a study from the standpoint of the Christian ideal for humanity. Mr. Spencer takes up in turn the physical handicap, the home surroundings, struggle for a livelihood and religious needs of the poor in cities and larger towns. It is a study to make one stop and think and then attempt to help toward better conditions.

THE SPIRIT IN THE WORD. David M. McIntyre. Morgan & Scott, London.

This is a great book, by Dr. Andrew Bonar's son-in-law and successor. It is luminous, spiritual, and uplifting. Its whole tone is at once scholarly and temperate, discussing with mingled thoroughness and simplicity the things of the Spirit, with remarkable discrimination as to things which differ. We should be glad to see this book in the hand of every theological student in Christendom. No one can read it without being a better man. The scientific and historical references in it are beautifully illustrative, as when, for instance, he refers to the dead letter and living law of the statutes enacted by Parliament, some of which are abrogated and others observed, and which, in certain law-books, are printed in different type.

NEW BOOKS

CHRISTIANITY AND OTHER RELIGIONS. By Arthur Selden Lloyd, D.D. 12mo, 127 pp. 75 cents, *net.* E. P. Dutton & Co., New York. 1909.

THE DAYS OF JUNE. The Life Story of June Nicholson. By Mary Culler White. 12mo, 128 pp. 50 cents, *net.* Fleming H. Revell Co., New York. 1909.

FAR NORTH IN INDIA. By William B. Anderson and Charles R. Watson. Illustrated, 12mo, 312 pp. Board of Foreign Missions, Philadelphia, Pa. 1909.

IDOLATRY. By Alice Perrin. 12mo, 396 pp. \$1.50. Duffield & Co., New York. 1909.

BEHIND THE VEIL IN PERSIA AND TURKISH ARABIA. An Account of an English Woman's Eight Years' Residence Among the Women of the East. By M. E. Hume-Griffith. With narratives of experiences in both countries. By A. Hume-Griffith, M.D., D.P.H. Illustrations and map, 8vo, 335 pp. \$3.50, *net.* J. P. Lippincott Co., Philadelphia. 1909.

QUAINT SUBJECTS OF THE KING. 8vo, 304 pp. \$1.50. Cassell & Co., New York. 1909.

LETTERS FROM CHINA. By Sarah Pike Conger. Illus. 8vo, 392 pp. \$2.75, *net.* A. C. McClurg & Co., Chicago. 1909.

DAYBREAK IN KOREA. By Annie L. A. Baird. Illustrated, 16mo. 60 cents, *net.* Fleming H. Revell Co., New York. 1909.

BY THE GREAT WALL. By Isabella Riggs Williams. Illustrated, 12mo. \$1.50, *net.* Fleming H. Revell Co., New York. 1909.

THE APOSTLE OF ALASKA. The Story of William Duncan of Metlakahtla. By John W. Arctander. Illustrated, 12mo. \$1.50, *net.* Fleming H. Revell Co., New York. 1909.

WE TWO IN WEST AFRICA. By Decima Moore and Major F. G. Gugglesburg. 8vo. \$3.50. Charles Scribner's Sons, New York. 1909.

THE MARTYR'S ISLE. (Madagascar.) By Annie Sharman. Illustrated, 8vo. 174 pp. 2s, 6d. London Missionary Society. 1909.

THE WITNESS OF THE WILDERNESS. By G. Robinson Lees. Illustrated, 12mo. 222 pp. 3s, 6d. Longmans, Green & Co., New York. 1909.

THE HEART OF CENTRAL AFRICA. By John M. Springer. Illustrated, 12mo. 223 pp. \$1.00, *net.* Jennings & Graham, Cincinnati. 1909.

THE GOSPEL IN LATIN LANDS. By Francis E. Clarke, D.D. 12mo. 315 pp. 50 cents. The Macmillan Co., New York. 1909.



A JAPANESE CITY FIFTY YEARS AGO—HOW YOKOHAMA LOOKED IN THE FIFTIES



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